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Vol. XXXI

FEBRUARY, 1918

No. 2

Of the Church · By the Church · For the Church

Luther League REVIEW

The · Official · Organ · of the
Luther · League · of America



INTERIOR OF SAN CARLOS MISSION, CARMEL, CALIFORNIA.

EDUCATIONAL NUMBER



WHY NOT CONSULT US AS TO CONTEMPLATION OF

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LUTHER LEAGUERS CALLED TO THE COLORS!

We are to fight a battle against ignorance—other people's ignorance—in 1917.

The Black, Red, White, Blue and Gold is our standard—Martin Luther the standard bearer.

The army of the Luther League is to follow him in a peaceful battle. The weapon we are to carry is Truth. The ammunition is information. It is ready. Every Leaguer must provide himself with a supply.

It was authorized at the Toledo Convention and has been prepared with the greatest of care.

Look it over once, and fill your cartridge belt, so you can do your part in 1917 toward letting the world know what it gained in the Great Reformation.

Of the Church - By the Church - For the Church

Luther League Review

Three Ancient California Missions

BY CHARLES L. TRABERT.

A RECENT automobile trip was one of peculiar attraction to those of us of a historical turn of mind, as it brought us in touch with three of the Franciscan outposts in the greatest missionary effort of the Western hemisphere.

Shortly after the settlement of Mexico by the Spanish, the attention of the Church was directed to the Christianizing of the American Indians. Numerous missions had

been established in the great Southwest at as early a date as 1540. About 1683, the Jesuit fathers had penetrated to the southern part of the present State of California. Their work was not overly successful, so was abandoned. About 1767, the Spanish authorities urged the Church to again take up the civilizing attempt and, in the person of Padre Junipero Serra, a Franciscan, the man with the necessary zeal was found.



MISSION SAN JOSE DE GUADALUPE, CALIFORNIA.

With a small company of clergy, soldiers and artisans, Serra set out and first landed on San Diego Bay, where, after much discouragement, some converts were made and a mission established. By perseverance amidst great trials, another Mission, San Carlos, was organized near Monterey in 1770 and, gradually, over a period of about 30 years, a line of 18 Missions had been located, each, theoretically, a day's foot journey from the other.

After Spain had been driven out of Mexico, the new Republic ordered the abandoning of these Missions and the seizure of their great properties. The Mission Indians were scattered, driven to the mountains or killed. The Fathers were stripped of all power and the churches allowed to go to ruin. Their success was their downfall, for the cupidity of man recognized no religion.

One of the most northerly of these Franciscan outposts we had passed early in our trip. Mission San Jose de Guadalupe, established in 1797, was one of the last five built to complete the chain from San Diego to San Francisco. It was located in the foothills overlooking the southeastern end of San Francisco Bay. The Mission Church has entirely disappeared, an earthquake in 1868 having completed the ruin begun by the spoliation at the time of secularization. Nothing of the original remains except a portion of the monastery shown in our picture. The corridor is without arches and is plain and unpretentious.

When the property was taken possession of by the Mexican Government, in addition to the Mission buildings, the Commissioner found 10,000 head of cattle, 4,000 horses and 12,000 sheep. There were also 2,000 converted Indians, a most remarkable result of 37 years' work of the Padres.

As we drove South from San Jose, along the El Camino Real, the second of the old Missions visited was San Juan Bautista, named for St. John the Baptist. This was also one of the last five established and dates likewise from 1797. This Mission was a great success. During its active occupation of 37 years, the statistics show 4,100 baptisms, 1,028 marriages and 3,027 deaths. Its property was valued at about \$140,000, which, for that period, was a great sum.

A beautifully arched corridor is still intact, although the original church is now in ruins. Old inhabitants of the Pablo of San Juan tell us the charming feature of the Mission was its beautiful chime of bells, the sweetness and variety of tone of which was unsurpassed. These were cast in Peru and numbered nine in the series.

Following the road along the cliffs at Carmel-by-the-Sea, suddenly beneath your eyes spreads out the Mission Valley of Carmelo. Here Padre Serra established his second and most beloved Mission in Alta California. Here he made his home and, from this point, directed the establishment of other Missions up and down the Coast and here ended his life's labors. The Carmel Mission was, therefore, his first interest and upon it he bestowed his best work.

The Spaniards were much discouraged, after commencing their work at San Diego, and their Governor, Portola, was on the eve of returning to Mexico and so giving up the enterprise. Padre Serra stated he would not return but would remain and die, if necessary, in his Christianizing effort. His comrades were about to take him with them by force, when another ship came into the bay with large stores and additional men.

This changed the attitude of the soldiers. With new energy, vigor and hope, Portola set out in the search for Monterey accompanied by Serra and his beloved assistant, Crespi.

The attempt was successful. They recognized the bay and, on June 3, 1770, a shelter of branches was built upon the beach, a cross erected and, under an old oak, the bells were hung and blessed and the service of founding begun.

San Carlos Borromeo was, possibly, the most typical of all the Franciscan Missions, the general plan of construction of which conformed throughout.

First a stockade was built for safety against hostile Indians. The Mission buildings were all with rear to the stockade, facing a hollow square known later as the Patio or Mission Garden. The church was on one side with the residences of the Missionaries; the shops and rooms for the artisans on another; the homes of the neophytes opposite and, at one end, the dwellings of the Mission girls, who were, until marriage, always under the alert eye of a duenna.

Most of these structures were of adobe, a sun-dried brick, even many of the Mission Churches being of this construction. Some of the churches, however, like that of San Carlos, were of stone, hewn out by the Indians. Here at Carmel, the ruins of the adobe walls of the outbuildings can still be seen.

The Mission architecture is purely Spanish with a pronounced Moorish touch seen in the belfries and domes. The doorways and ornamentation are chaste and pleas-

ing to a degree. At San Carlos, the main doorway with its star window above is particularly attractive.

When we realize that all this structural work was performed by the Christian Indians, we may well marvel. From a state of savagery to the development of such civilized ability within 30 years is astounding.

The interiors of the churches were rather severe. Pews were unknown at that time, yet the furnishings were not without artistic taste. Most of the padres' vestments were brought from Spain. Occasionally we were shown, however, most beautiful needlework of the Indian women.

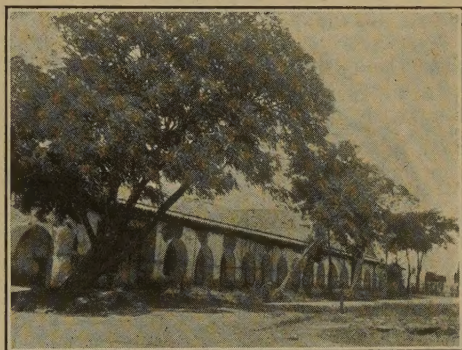
We were admitted to San Carlos Borromeo by a boy, for which privilege contribution of ten cents was requested. Asking the boy what was done with the money, he answered, "The priest got most of it."

Inside the Mission, the walls, pillars, pulpit and doorways are as originally built. Only the roof, pews, altar and rail are modern. Inside the chancel, on the left, are the resting places of the mortal remains of Padres Serra and Crespi. Outside the chancel, to the right, are the graves of an early Spanish Governor and a Priest.

The bell tower of San Carlos is well preserved. The chime of the bells was ever an important feature to the Padres in the founding and life of a Mission. These bells were of the best Castile metal and workmanship. Their tones called the Indians to assemble at the Mission and marked the hours for labor. Serra often said that he would have their ringing heard from the mountains to the sea, as it was God's invitation to the sons of heathen men and women to flee to Him and escape the wrath to come.

The steps to the belfry, worn by thousands of Indians' feet, are always open and all visitors make a pilgrimage to the tower.

In addition to the immediate result in the saving of thousands of souls, we in California today enjoy a heritage from the old padres, in fruits, wines, foods, flowers, seeds, plants and trees—natural products of the soil and climate of old Spain. Without these, this far-famed State would lack much of its beauty and food products and be as ill-fitted for sustaining a numerous



MISSION SAN JUAN BAUTISTA.

population as when occupied by the primitive redmen.

All this advancement was brought about in a period of about thirty years. Another equal period of Mission work followed with great results. The harvest of souls was commensurate with the progress made in material and social life. Then came the hand of the Mexican destroyer and life under the benign hand of the Franciscans closed forever.

University Student Work

BY REV. HOWARD E. SNYDER, UNIVERSITY PASTOR, MADISON, WIS.

THE Lutheran Church has entered upon a new field of activity. She has University Pastors at the University of Wisconsin, the University of Minnesota, the University of Pennsylvania and at Cornell University.

The Student Y. M. C. A. and the Y. W. C. A. were the first to enter this important field. In doing this they earned the praise of good people. The fact that they have been unable to solve the problem demands our sympathy rather than our harsh criticism.

Church leaders and thinking men are generally agreed that more is needed in the great student centers than what the Y. M. C. A. or Y. W. C. A. is able to furnish.

The University Student thinks, is trained and encouraged to think independently. If Christianity has only club house privileges, swimming pool, bowling alley, bean supper and moving picture to offer, we need not wonder at the pronounced indifference towards the Christian religion by University Students. Unfortunately such are the tactics of the Y. M. C. A. The body is well

cared for but the soul is starved. How can it be otherwise in an institution that is controlled by inexperienced and young men.

University Student Work belongs to the Christian Church. It can not be neglected nor delegated to other agencies without serious loss in Christian man-power.

The Lutheran Church in America has a real Student problem. It is a startling fact that there are more Lutheran boys and girls in Non-Lutheran Institutions of learning than in Lutheran Colleges. We do not care to face this unpleasant fact. Now shall we allow our brightest men and women to drift away from the Faith of the Fathers, simply because they did not attend Lutheran Institutions?

That is the policy we have been pursuing. But is it sound headwork? These men and women are all destined to become leaders in their communities, molders of sentiment and American public opinion.

Other denominations fully recognize the value of these students and future leaders in all walks of society. They will gather in our young people if we do not look after them. They are sending their strongest men and pouring their tens of thousands in money into the great student centers of the country.

Unless the Lutheran Church is represented, and bears favorable comparison with other denominations, we can not hope to retain the adherence of our bright men and women in University Centers.

We must have suitable Lutheran Church buildings near the campus, not in some remote corner, or obscure street of the city; but on the most prominent street and the most conspicuous place. It dare not be a shack, but a real church building. The services conducted in the language current in the University.

After all, University men and women are Americans first, no matter where their parents or grandparents hail from.

No attempt is made whatever to teach religion or morality in a State University. It is prohibited by law. The greatest amount of freedom possible prevails. The boys and girls can think and do as they please so far as their religion is concerned. No University agency may be employed in the propagation of the Christian religion.

The University Pastor seeks those of his own fold and endeavors to guide, counsel and aid them in their social, physical, mental and moral temptations and difficulties. Most of the students are of tender age, inexperienced and unsophisticated. When

they enter the University, it is the first time in their life they are away from home folks. A strange world and environment surrounds them. There are many dangers to be avoided. A sympathetic and wise pastoral influence will determine their subsequent life.

Many of the professors and instructors in State Universities are scoffers of the Christian religion. They are hostile to the church. The faith of the young will be seriously impaired, if not entirely destroyed, unless the influence is counteracted by wise pastoral oversight.

In comparison with what other denominations are doing among University Students, the Lutheran Church has barely made a beginning.

One great fact is outstanding: The Lutheran Church can not afford above all things to have so-called Lutheran University Pastors of the various Synods competing for student patronage at the same University. Such a policy is unintelligent and foredoomed to disastrous failure for the name and cause.

What a humiliating spectacle to see various Synods quarrel and contend in a single University center, wasting their money by duplicating efforts, and hindering each other, when there are many University centers entirely untouched by the Lutheran Church.

The Lutheran Church has been on American soil a sufficient length of time to develop American common sense. There is work for all the Synods in the great University centers of the Middle and great West. The strategy of the Lutheran Church means suitable church buildings at University Centers. Here we are measured and compared with the best. To temporize at these strategical points is to court defeat. The duty of the Lutheran Church in America in regard to University Work is clearly marked and seen by thinking men.

If she fails to properly provide for her host of University students she acknowledges her incompetency.

The Lutheran Students are in the Universities and will continue to come in ever increasing numbers as the years pass. As our Lutheran people prosper they will want their sons and daughters to have the best education obtainable.

Can the Lutheran Church in America measure up to the situation? This is the problem we as a Church have to solve, and solve wisely.

MELANCHTHON, THE EDUCATOR

BY PROF. REV. P. H. ROTH,

Professor of Church History in the Chicago Theological Seminary.

In the late summer of 1518 university circles at Wittenberg were eagerly awaiting the coming of the new Greek professor. His appearance when he arrived occasioned much surprise. He was a rather short, thin person with a thin beard upon a not very conspicuous chin. He had the scholar's stoop and carried one shoulder higher than the other. His nose was Roman. It is true that he had a noble forehead and that his great blue eyes were deep and intelligent; yet the impression was disappointing. It was that of insignificance and the unripeness of youth.

But misgivings were quickly dispelled when his inaugural address on "The Improvement of the Studies of Youth" was heard. It was made at once apparent that the consummate master had arrived. Melanchthon's great gifts were revealed; clear insight into principles, a fine logical sense, an exquisite use of words. This youth of twenty-one was already one of the bright lights of the new learning.

Of his relations with Martin Luther, importantly fruitful, we are not here to speak; nor of his relations with the leading minds of the culture; nor of the rich outflow of his peerless pen, the Augsburg Confession and other writings; for we are concerned now with Melanchthon and Education.

By talents and by choice Melanchthon was a teacher. He was master and systematizer of all sciences. He went to the sources in his investigations. He had the gift of inspiring students and was immensely popular. His services in the study of languages, for which he wrote textbooks that ran through many editions, are incalculable. He was, moreover, a practical organizer of education. Nearly all of the gymnasia of the time were founded on his plan; the great universities owe their organization to him. The whole world of education looked up to him for counsel and ideals. All in all few scholars have put us so much in their debt as Philip Melanchthon, whom posterity has called "The Preceptor of Germany" and the "Creator of the Protestant Educational System of Germany."

The men who try to do something and fail are infinitely better than those who try to do nothing and succeed.—Lloyd Jones.

THE CLAIMS OF THE CHRISTIAN COLLEGE UPON THE SUPPORT OF THE CHURCH

BY WILLIAM ANTHONY GRANVILLE, PH.D., LL.D.,

President of Pennsylvania College, Gettysburg, Pa.

The Christian college is a child of the Church and cannot live without support from the Church or from friends of the Church. Christian colleges were founded for the purpose of educating Christian leaders to perpetuate the Church. This is the chief reason for their existence today and why they must be maintained by the Church. Without such leaders the Church would soon languish and eventually die. Whether or not Christian colleges should be supported by the Church is therefore not a debatable question if we wish the Church to live. In fact, no Church denomination is stronger than its colleges. The influence of any particular denomination in the life of our country may be very accurately gauged by the number and strength of her colleges.

Lutherans sometimes complain because their Church does not occupy as important a place in our country as some other smaller denominations. The Lutheran Church will come into her own, will take her rightful place at the head of all Protestantism in America when, and only when, she establishes and maintains higher institutions of learning in numbers and grade commensurate with her matchless history and heritage.

THEOLOGICAL EDUCATION, OR THE MISSION OF THE SCHOOL OF THE PROPHETS

BY PROF. P. A. LAURY,

President Lutheran Theological Seminary, Waterloo, Canada.

The importance of a right motive is recognized today as never before. "Love God above all and thy neighbor as thyself" is the highest motive, and gratefully acknowledged by all who know from God's word that they are God's children through faith in Christ's merit.

But how are the merits of Christ Appropriated? By hearing God's word preached. Honestly, as a message from God; joyfully, as a message that brings peace; hopefully, as a message that brings conviction and Heavenly bliss.

Who shall deliver the message? Those who, like the Disciples, are willing to be trained as messengers of the Gospel. The

"Schools of the Prophets" have been established with the purpose of training men for this noble calling. In 29 seminaries about thirteen hundred students of our land receive a theological education that they may become workmen in the Master's cause. Under faithful teachers the prospective ministers learn to prize the living message of the Bible, to understand it, to interpret it, to defend it, to follow its progress through the ages, to adapt it to all classes and conditions, to propagate it at home and abroad.

What a glorious mission the School of the Prophets have! God grant that they may remain ever true to their God-given mission.

THE LUTHER LEAGUE AND THE MINISTRY

BY REV. GEO. BEISWANGER.

One of the most serious questions before the Lutheran Church of today is the lack of young men for the gospel ministry. The vacancies in the General Synod number over one hundred and twenty. Whenever a vacant congregation calls a pastor it is simply a game of robbing Peter to pay Paul. The serious part of it is that the stronger churches call the men and the weaker ones are left to pine away and die. Many of our country congregations are closing their doors because of this condition. Something must be done and done quickly.

Our appeal is to every congregation. Many congregations with fifty and even seventy-five years of history having had from a dozen to twenty pastors have never furnished one young man for the ministry. And our appeal is not on the low plane of financial gain, yet few professional men begin with the advantage of the young minister. His compensation at the start is above the lawyer's or doctor's and no professional person is so favorably and generously received. The homes and hearts of the congregation are thrown open to him and the community offers the most kindly consideration; and, if he can make good, his is the most favorable position in the community. No person in the community has the opportunity of exerting a greater influence. The privilege of leading men to the Christ and molding their characters is ten thousand times of more value than the income of a captain of industry. Any young man of fine parts who desires to secure the largest return and the greatest permanent satisfaction for the investment of his powers can find it in the gospel ministry of the lowly Nazarene.

LUTHER LEAGUE MEMBERS NOW IN THE UNITED STATES SERVICE

Robert Remhard, Truck Co. No. 2, 304 Ammunition Train, Camp Meade, Md.

Fred Reimhard, Fort Slocum, N. Y.

Harry Laver, 1st Penn. Artillery, National Guard Army, Camp Hancock, Augusta, Ga.

Cyril E. Yeager, 13th Company, Wissahickon Barracks, Cape May, N. J.

John C. Essenberg, Private Infantry, Atlanta, Ga.

Hubert Zeckser, Private Infantry, Spartanburg, S. C.

George A. Martin, Private Infantry, Spartanburg, S. C.

Walter Shartz, Private Infantry, Spartanburg, S. C.

Fred A. World, Private Artillery, Wrightstown, N. J.

Louis Swanson, U. S. Naval Training Sta., Great Lakes Ill., Camp Decatur, North Barracks, No. 843.

Sgt. Elmer M. Olinger, Co. K., 355 Inf., N. A., Camp Funston.

Earl Eckley, N. A., Camp Funston.

Alf. Abrahamson, Ambulance Corps, Camp Taylor.

Nels Backland, Aviation Corps.

Andrew Crannell, 136th Ambulance Corps, Camp Cody.

THE SECRET OF SUCCESS—BEGIN

Some of us are like certain farmers who are eternally grumbling about imperfect skies and the wind being in the wrong quarter for seed-sowing. We do not succeed because of failure to attempt. I remember years ago a writer of books told me that the secret of writing was sitting down and *beginning to write*. The key to success in almost any kind of activity, being a good farmer or being a good Christian, is courage of action and courage of faith. The Christian likewise does not stop working because some one criticises him or circumstances may not seem altogether propitious; it is his business to sow, to act in line with a steady, good conviction, and sail out of the rain.—*The Christian Herald*.

GLEANINGS

I will find a way or make one.—*Hannibal*.

God helps them that help themselves.—*Franklin*.

The human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire,

The Luther League Developing a Larger Fellowship

BY REINHOLD H. SCHMIDT.

WHEN we speak of the Luther League, do we have a narrow point of view and think of it as a little organization in each local church which meets every month for the purpose of having a good time? Or is it a great body of Lutherans meeting every two years for some formal convention? Or, perhaps, a great organization of men and women whose duty it becomes to hold the reins of destiny in their hands which lead the Lutheran Church on to a great future? Or, even a great educational body whose sole purpose it is to keep our young people in a constant knowledge of the truth as dictated by the Master? Which point of view do we take? Let us beware of any. At the end and aim of this great body were any one of these, I fear it would not be the great organization that it is. Rather, let us look at it as a combination of all that I have mentioned; rather let us look at it as a great, Biblical "philadelphian" fellowship.

I would like to ask and answer a question: "How are we going to attain this great, "philadelphian" fellowship?

Let us start at the bottom—the local league. Here is where fellowship begins; not here, nowhere. Most of our local organizations meet once a week for the purpose of studying the doctrines of the Church as formulated by our forefathers; also once a month for the purpose of enjoying closer contact with their own fellow-members in a social way. This social spirit has developed into beautiful custom, but too often does it stop there. Our leagues must learn to know each other better, not by these conventions, that is one way, but know each other in a social way. But most of us come, and go, when the convention is over, not knowing any more of our fellow-leaguers when we leave than we did before we came. I think I can safely say that there are Lutheran Churches, within a few squares of each other, and their leagues have never visited one another. One church does not know what is going on in another. We all recognize the evils which often come from Romanism, but let us not forget the wonderful unity which their doctrine of Ultramontaniam has developed. Do not think that I favor such a doctrine; but, would not a little greater unity among

our Luther Leagues be worth striving for? And we can get it by the method of good fellowship. Too often have I heard the plea that it takes so much money to entertain other leagues. Let us dispose of that right here. The Luther League has not placed as its aim a big treasury; its goal is not gold. It has a higher aim—fellowship in Jesus Christ. Show me a local league with a big treasury, and I'll show you a local league that is not working.

But I do not wish to dwell upon fellowship as manifested in a locality, but rather, how the Luther League can develop the greatest fellowship. I have merely mentioned it, because without the smaller we cannot have the greater.

Not long ago a man said that he thought an ideal fellowship was a small body of men, perhaps twenty or thirty. The larger in numbers a society became, he said, the greater would the dissension among the various members become, and a smaller fellowship would be the result. I might say that I agreed with him when he said that fellowship exists in inverse proportion to the amount of dissension existent, but I disagreed with him when he said that a fellowship must be small in numbers. But he added something to his first two statements which gave me the secret of his ideal fellowship, by being held by good leaders. Then my answer was, "The Luther League is developing a larger fellowship."

I look around, upon some of our leagues and I see some of our young men and women with foresight far exceeding the average of their age striving to make the Lutheran Church the real conquering Church. They are standing there not in an effort of selfish localization of their light; they are rather trying to cast it out into the world, they are looking to the Luther League to become a world organization.

Truly, fellowship does not exist in sociability alone; it must start there, but once it has started, there is a higher fellowship to be striven for. That is the "philadelphian" spirit, which must exist and can only exist after a knowledge concerning Jesus Christ and His Church has been gained. Is it not being done? It is true that the more highly educated the body, the less will be the dissension in that body. I

rejoice that the Luther League is an educational association, it is a real educational body, it is teaching our young people to think, it does not demand that they accept the words of one man as infallible, it permits, nay, demands that they do their own thinking, and gives them something worth while thinking about. In this way our Luther League is doing a work which would compare favorably with any educational association which you might name me. By such an association are our young men and women being encouraged to strive to attain a fellowship among *all* men in Jesus Christ. Truly worthy is the association which places such an ideal before the young people.

But the founders of the Luther League were not mere idealists; they were organizers. Consequently, I make no extravagant statement when I say that there is no educational system more highly organized than our league. We have our reading

courses, we have our topics, in fact, we have everything necessary to educate our youths in a knowledge of the truth as interpreted by the fathers of our Church. It is not a compulsory education, but, perhaps for that reason it is the wonderful success that it has become. You may accept it or you may refuse it, but truly wise is he who does not permit any opportunities to slip by.

Where can a greater fellowship exist than "with the Father, and with His Son, Jesus Christ?" If we have it we need nothing more. And I feel that we are quickly getting it in our Luther League. Go where you will; where there is a Luther League built on foundations such as its founders meant it to be built on, we have a fellowship which is a universal fellowship. How was it attained? By making strong leaders, by making men who have the courage and power to think, by developing men of vision, not mere dreamers.

Among the Papers

(Under this caption we are giving our readers the main outline of two papers by recognized Luther Leaguers. The one by Rev. William A. Wade is from *Lutheran Church Work and Observer*. The other, by Mr. A. Raymond Bard, originally appeared in *The Lutheran*.—THE EDITOR.

ANTICIPATING OUR LUTHERAN MERGER

REV. WILLIAM A. WADE.

We must give due credit to the laymen of our Church for the large part which they have had in the opening of the door of opportunity more quickly almost than we had really hoped for. And the LUTHER LEAGUE has from its very beginning advocated this very thing. For twenty-five years it has been one of the principal claims of the Luther League that we should have a United Lutheran Church, and our Lutheran young people have all the time insisted on the importance of our uniting.

The three bodies have been practically one in doctrine, and in practice about the same, and the Luther League, which is the young people's organization of the three, has ever emphasized the great fundamentals which we have in common, and have thus had a benign influence upon the Church at large.

The League is strictly Lutheran in spirit, faith and practice. And while it recognizes no synodical lines, it does not disregard them. Its principle and practice are not to magnify the synodical differences in doctrine and otherwise, that may exist, but to exalt and magnify the grand heritage we all as Lutherans have in common. And

such a tendency is not dangerous, but desirable.

The Luther League is a child of the Lutheran Church. Its motto is: "Of the Church, by the Church and for the Church," and it is ever true to its motto. It is subordinate and subservient to the Church, in the local congregation as well as in the District, State and National work. The Church is enabled to make good, active, loyal and intelligent Lutherans out of her young people through the Luther League. And a good Lutheran is a good Christian. The League serves a noble purpose in assisting the Church in training and holding the young people to Christ and loyal to their own Church. "Lutheran literature, Lutheran songs, Lutheran service, Lutheran topics, Lutheran everything, will inevitably result in hearts to love, minds to know and hands to work for the historic Church of the Reformation." And this is what the Luther League is for.

The Luther League is a school of training in all lines of activity. Working under a constitution, with officers to direct its movements and committees to carry out its enactments, it trains its members along the lines that they shall follow when the affairs of the Church fall into their hands. Here

young people may become familiar with the glorious history of our Church, her battles and her victories. Here they take up the systematic study of her teachings. The natural genius and life of our Church, her strength, her distinctive doctrines, the sphere of her activities are here emphasized. The Luther League, through her splendid reading course, her literature, the REVIEW and Topics, is beginning to break down the ignorance and indifference among many Lutheran young people concerning the history, doctrines and practices of our own Church. Occasionally we hear some one say that the Luther League is too strictly and exclusively Lutheran. He might as well be consistent then and abolish Luther's Catechism on the same grounds.

To know the Lutheran Church is to love her, and our young people in their League work and study learn to know their Church, her history, doctrines, missions, institutions,otional literature and methods of work in worship. This love prompts them to diligent service, regular attendance at public participation in public worship, interest in the salvation of others, and liberal support of charitable and missionary work at home and abroad. The League furnishes members for the Sunday school, members for the choir and loyal helpers to the pastor in his work. And the Church must naturally look to this class of devoted workers among young men to enter our colleges and seminaries to prepare themselves for the Gospel ministry and for teaching. The members of the League today will be the members of the Church tomorrow. I ask in all earnestness, can we afford to lose the advantage of the training which the Luther League offers our young people? And now I close with this suggestion, and make it with no feeling of prejudice against any other young people's organization.

In anticipation of the *Merger*, and in way of preparing for a happy union of Lutherans, why not have a Luther League in every congregation? Let us have a *United Lutheran Church of America* with Lutheran young people's organization in every congregation. If your young people's organization is not the Luther League, adopt Luther League topics for the remaining quarter of this year as a special observance of the Quadricentennial. At the end of the quarter when your young people will become familiar with our splendid history take a vote as to what the name of the organization shall be in the *United Lutheran Church of America*. *Preparedness* is the slogan.

SOLDIER WELFARE WORK

A. RAYMOND BARD.

It was difficult to find something to do for our soldier boys that was not already being done by either individuals or organizations. Our Luther League wished to do something for the soldiers, partly in honor of the fine set of young men who had gone forth from the congregation on the great adventure that has called forth much of the best blood of the century. At last a thought came and was acted upon.

Much has been written and said about the eagerness with which soldiers await the distribution of mail at camp—of the happy faces of those who receive but a single letter and the dejection of those who walk away empty-handed—possibly a daily experience. The League decided to conduct a regular correspondence, not only with their own brave boys, but with any Lutheran soldiers whose names they might secure. Just prior to the departure of a local National Guard company in August, there appeared in *The Lutheran* a paragraph to the effect that Rev. Dr. J. E. Bushnell, pastor of Holy Trinity Lutheran Church, Augusta, would be glad to look after the welfare of any Pennsylvania Lutheran boys sent to Camp Hancock. He was immediately written to in behalf of the three fine boys who were going from the home congregation. With true Southern courtesy, he replied in such a vein that an interesting correspondence had ensued. He and his congregation were making strenuous efforts to attract Lutheran boys in the camp to make that church their spiritual home. Their efforts were being crowned with success but their means were being taxed to the utmost. The suggestion that the northern Trinity cooperate with the southern Trinity was greeted with enthusiasm and the work started several weeks ago. This is how it is being done.

As each soldier enters the church at any service, he is given a blank slip of paper on which he is requested to write his name, company address, home address, the name of the home congregation and its pastor. The soldiers are made to feel at home—we know this from their own letters—by being asked to help usher, gather the offering, sing in the choir, et cetera, and the same ones come time and again. After each Sunday these slips are mailed to our Soldiers' Welfare Committee. They are immediately sorted out according to regiments and then according to commands. Typewritten lists are made of them, containing all the in-

formation given on the original slips. One copy is sent to Dr. Bushnell for the use of his committee, the others are retained by the members of the local committee. A card index is kept on which everything known of the individual soldier and whatever is done by us is noted. The letter "L" is placed after each name known to be that of a Lutheran. We are now ready for the working out of the plan.

A card is sent to the pastor of each soldier who has stated his church connection, apprising him of the fact that this particular member of his congregation had attended Lutheran services while at camp and requesting him to urge his congregation to keep in close touch with this and other of their soldier boys. No less than ten per cent. of these cards have been acknowledged, in some cases with requests for information how best to do this. Last week personal letters were sent to one man in sixty-five different commands. Naturally there was considerable similarity about them, but efforts were made to vary them as much as possible. Where our list showed only one name in a command and that a Lutheran, the letter to him differed somewhat from that sent to commands in which we had five or six names, only some of them Lutherans. To commissioned officers entirely different letters were sent, for we asked them to be perfectly frank in telling us whether they considered this work worth while.

In order to avoid the appearance of a circular letter, each one was addressed to an individual. If it was intended for more than himself, he was requested to show it to all of the men whose names were inserted and tell them that we would be glad to hear from them all. If we knew him to be a Lutheran, we requested that he send us a list of every Lutheran in his command and we laid stress on the fact that the Lutheran Church is proud of its soldier boys and feels sure that they will conduct themselves in a way that will bring honor to the Church in which they were raised. They were asked not to be content with keeping straight themselves, but to act as "big brothers" to their weaker comrades. Special stress is laid upon their responding to Dr. Bushnell's invitation to make Holy Trinity their church home while in the camp.

These letters were typewritten on paper of good quality, bearing the name of the organization sending them, as well as the name and address of the five members of the Soldiers' Welfare Committee, composed entirely of young men. Each letter was signed by a member of the committee, al-

though most of them were actually written by young women who volunteered their services. It was deemed inadvisable that any girl brought up with the proper conception of social conventions should enter into personal correspondence with men of whose character and antecedents she knew practically nothing, lest what was done from the highest motive might be construed as a flirtation, with the consequence that there would be a likelihood of her being looked up after the close of the war and the return of these men to their native State. In each envelope was enclosed one of Dr. Bushnell's pastoral cards, on the reverse side of which we wrote an appeal for regular church-going, always with others.

Every two weeks postcards of a suitable character will be mailed to each soldier on the list, with handwritten invitations to attend Holy Trinity Church. Soldiers are not very keen about "goody-good" stuff, so great care was exercised in selecting the eight styles thus far chosen. Thanksgiving and Christmas cards will also be sent to all.

To those who are Lutheran a copy of *Young Folks* will be sent weekly, and the week previous to Reformation Day cards showing Luther nailing the ninety-five theses to the church door at Wittenberg will be sent, each containing an invitation to attend the special Reformation service that Dr. Bushnell has been asked to arrange, again with the request that they take comrades with them. This is as far as we have gone with the work for strangers. The letters thus far received from both officers and men are sufficient incentive to keep up the work.

Now as to what we are doing for "our own boys." Pending the finishing of a "Roll of Honor," to be placed in the church vestibule, the name and address of each soldier boy from the congregation appears on a blackboard in the Luther League reading room. A committee has been assigned the task of arranging for a regular correspondence with each of these boys, preferably by a different person each time. The girls are allowed to have a part in this work, inasmuch as they are personally acquainted with the recipients. Underneath the "Roll of Honor" will be placed a contribution box, in order that the congregation may contribute regularly to the expense of the work and correspondence and notices will be posted weekly in order that interest may be sustained. A loan exhibition of photographs of our soldiers is being arranged, so that the congregation may

(Continued on page 14.)

General Secretary's Letter

DEAR FRIENDS: Permit me to express my heartfelt thanks and appreciation of the many cards of Christmas Greeting which came to my office from all over the Luther League of America. There were one hundred and thirty of them.

Since my last letter the Executive Committee of the Luther League of America has met in Philadelphia and accepted an invitation from the District League of Buffalo to meet in that city. The time will be announced in the next issue of the REVIEW. One of the best conventions in the history of the Luther League of America was that held in Buffalo, so we are planning for and expecting a great convention this year.

The District League of Wheeling and the Local League of Trinity Church of Victoria, Texas, were received into membership.

The Junior and Intermediate Committee was given permission to cooperate with the similar committee of the Women's Missionary Society to the extent of making use of their agent. The agent is Miss Brenda Melhouse, who, in modern terms is a "Little Wonder" at Junior Work. Her demonstrations are most fascinating, and all State and District Leagues when planning their Convention Programs would do well to consult with the Rev. A. T. Michler, 3362 Thirty-fourth Street, Philadelphia, Pa., relative to securing her services.

The Secretaries of the various denominational young people's organizations were invited to come to Washington a few days ago to meet with the Superintendent of the Home Service Department of the American Red Cross, Mr. W. Frank Persons. Among other matters he offered to prepare and print for free distribution among young people's societies an eight-chapter booklet dealing with important citizenship work at home in which young people may give material aid.

The book, which is meant to be studied as well as read, will describe what the Red Cross is doing for families and dependents of soldiers; its work for soldiers in the field; ideals for citizenship service at home; and will seek to lay upon the hearts of the young people the need of patriotic ideals and social responsibility. Ten cents sent to this office for postage will secure you one of these books. They should be studied in every League.

Several of our Leagues in Philadelphia are holding receptions for the sailors in

League Island Navy Yard. Others are going to the Recreation House in the Yard and providing entertainment. Several of the boys were entertained in the homes of our Leaguers on Christmas Day.

One Epworth League has inaugurated a custom that might well be emulated by our Luther Leagues. At a quarter after seven each Sunday evening the meeting is interrupted for a few minutes and the soldiers and others who are in the Government service from that League are remembered in silent prayer. Boys have written back that the knowledge of this custom has been mighty comforting to them. We may not all go to fight our country's battles, but let us do our bit by aiding those who go.

Some one has suggested another stanza for the hymn America which I urge all Leaguers to use as a prayer daily in their private devotions:

"God save our splendid men,
Send them safe home again;
God save our men!
Save them victorious,
Upright and chivalrous;
They are so dear to us,
God save our men!"

Some time ago I visited a League meeting in a large city and found beside me a man, a stranger in the city, who had dropped in, and was receiving absolutely no attention. No one meant to slight him, but each left it for the other, with the result that he was left severely alone. When I spoke to the President, he said that he thought the face of the man was unfamiliar, but was not sure, hence did not approach him. May I say to Presidents that strangers in the meetings should be their special care? It should be an understood rule that whoever brings the visitor, or first meets him if he comes alone, shall take him at once to the President and introduce him to the head of the League. The President will invite him to take part in the meeting, and if he be a person of prominence introduce him to the League and call upon him for a few words. While it is the work of the Social Committee to make strangers feel thoroughly at home, the President is by his office the host of the League, and he should be active in that honorable and gracious position.

One League held a very successful Hallowe'en Social, which might well be followed by others for their Shrove Tuesday

Social. Each person was requested to bring a package, suitable to send to a soldier, such as candy, cakes, nuts and fruit and the League would meet the expense of packing and sending the contribution.

The result proved to be far beyond expectations, for out of a League of nineteen members, assisted by the people of the Church, there were four mail pouches of packages. Every boy who had left that town for the army was remembered. I would be glad to know what other Leagues are doing along this line that I may pass it on.

Of course no true Lutheran could write a letter to another in these days without speaking of the Merger. All the District Synods of the General Synod have adopted the plan, and it remains but for the District Synods of the General Council and the United Synod in the South to make it effective, and these will not fail. May I suggest to our Leaguers that they place themselves in a position to keep intelligently abreast of the trend of Lutheran events in these history making days by subscribing for and reading their official Church paper in addition to the LUTHER LEAGUE REVIEW? They are as follows: General Council, *The Lutheran*, 1716 Arch Street, Philadelphia, Pa.; General Synod, *Lutheran Church Work and Observer*, Ninth and Sansom Streets, Philadelphia, Pa.; United Synod, *The Lutheran Visitor*, Columbia, South Carolina. The prices are \$2, \$1, \$1.50, respectively. All are issued weekly.

Again we have come to that month when we annually lay a wreath upon the tombs of our two American heroes, Washington and Lincoln. The first who fought and won because he believed that every nation should govern itself. The second who fought a fight and won because he believed that all people were equal. We shall stand gravely at those tombs this year for we too fight and must win because we believe that "government of, by and for the people must not perish from the earth."

Very cordially yours,

HARRY HODGES,
General-Secretary.

SOLDIER WELFARE WORK

(Continued from page 12.)

properly visualize the high type of young manhood it has sent forth. As soon as the Publication House issues its "Soldiers' Hymnal and Prayer Book," a copy will be sent to each of them. Gifts will also be

sent from time to time and every effort made to show these boys how dear they are to the home congregation, which has implicit confidence in their right-living and which will offer up constant prayers for their well-being.

Who will assist in this work? It is out of the question for one organization to look after more than one or two camps. We trust that other organizations will assume part of the work already started or will seek out other camps for their activity. It may result in keeping thousands of young men faithful to the Lutheran Church and the memory of this correspondence may in future years inspire them to give their best service to their Church as they are now giving it to their country.

JUNIOR TOPICS

(Continued from page 34.)

by King Solomon. David gathered most of the material. It was very large and made of stone and wood overlaid in most part with gold. This temple was destroyed about 600 years before Christ.

When Israel returned from the land of Babylon another temple was built. This was not so beautiful, but still was very large and wonderful. This temple was taken down and another was built by Herod. Herod's temple was the one standing during Christ's sojourn upon earth. He spent much time in it. It occupied a very prominent position on Mt. Zion and was reached by a series of stairs. On the inside was a large court or open space surrounded by great pillars into which the Gentiles could come. Upon a higher level was the holy place where the altar of burnt incense was placed. Here they sacrificed the animals according to God's law. In another place, back of the holy place and separated from it by a heavy curtain called the veil, was the Holy of Holies. In this was the Ark of the Covenant. Into the Holy of Holies the High Priest only could enter and that but once a year.

The temple was a most holy place for the devout Jews. And yet they sold goods there, but Jesus drove them out.

The fact that Jesus spent much time in the temple shows that the church is a good place for us to be.

Jesus predicted that the temple would be destroyed. And so it was in A. D. 70. The Emperor Julian tried to rebuild the temple but his efforts ended in failure. The temple ruins are teaching learned men that the facts of the Bible are true. Science is proving a great help in establishing the truths of our Christian faith.

Hints—Poster—Put a picture of the temple, or draw a sketch of a model of the temple (can be copied from catalogues of Sunday school supply houses), with words "The Temple" at top, and notice of meeting at bottom. Invitation—A tiny sketch of the temple, and the words "A model of the temple here you see, but come on Saturday at half past three, to hear all about it."

BOOK REVIEWS

"FAVORITE HYMNS," Hunton. Cloth. Index, pp. 252. General Council Publication House, 1716 Arch street, Philadelphia, Pa. Price, \$1.35.

This book is the story of the origin, authorship and use of the hymns that we love by Dr. Hunton, editor of *Young Folks*, associate editor of *The Lutheran* and *The Lutheran Graded Series*. The book is illustrated, well printed upon good paper and is a very handy volume. Among the hymns are those for Advent, the Church Seasons, Shepherd Hymns, Hymns to the Holy Spirit, Hymns of the Christian Life, Patriotic Hymns. Two interesting hymns are "The Battle Hymn of Protestantism" and "Luther's Hymn Against the Turk and the Pope."

This book is one of the new publications sent out by the General Council Publication House. All lovers of Church hymns will do well to provide themselves with a copy of this very readable and interesting book.

THE SPIRIT OF AMERICAN LUTHERANISM AND OTHER ESSAYS, by Charles O. Solberg, D.D., Department of Religion, St. Olaf College, Northfield, Minnesota. Cloth, pp. 218. Augsburg Publishing House, Minneapolis, Minn. Price, \$1.

This book is dedicated to Prof. J. N. Kildahl, in friendly recognition of distinguished service in pulpit and school. Professor Solberg has devoted much time and thought to the preparation of this book. The analysis of the Spirit of Lutheranism is interesting and helpful. We congratulate Professor Solberg on these essays. Here is what the professor has to say:

When we survey the combination of religious elements as we find them in the Lutheranism of America, we find an inherited and comprehensive idea of divine truth, germane to the essence of the whole body, and unified in a measure that makes even insignificant differences distinct to the consciousness; we find pervading a conception of the ecclesiastical, such as implies one mind in the general view, that the church as an organization must yield, neither to the pressure of the social ideas which predominate, nor to that indifference toward historicity, which rules out creed and ritual, symbol and ceremony alike, and launches upon a project of change, ignoring allegiance with all that is traditional to Christian devotion; we find prevailing an apprehension of the essentially organic nature of the church; and who, appreciating the situation of Lutheranism in this land of the West, as we find it today, can ignore the presence of the ecumenical element, not merely as the portion of a certain set of immigrant populations, but so involved with our national life, as to form one of the largest spiritual potentialities which today inhabits the western hemisphere, providentially prepared, and providentially sown abroad, over a civilization whose social, cultural and ecclesiastical possibilities constitute a large re-

source upon which the race may be expected to draw in its onward march.

Professor Solberg's book will appeal to all who desire an intelligent appreciation of the Lutheran Church in America.

THE MEXICAN PROBLEM, by C. W. Barron, with an introduction by Talcott Williams, LL.D. Cloth, pp. 136. Illustration and map. Houghton Mifflin Company, Boston and New York. Price, \$1.

The book proposes a business solution of the Mexican problem. The table of contents indicates something of the scope of the book. Here are some of the chapter headings: "Business and Not Politics Can Redeem Mexico," "The Financial Benefits of Disorder," "Oil Expansion," "Pioneer Work Finished," "Why the Pan-American Company controls Mexican Petroleum," "Doheny—Lord of Oil." Mr. Barron has this to say:

Mr. Doheny believed the best way to attain the desired insurance for an investment future for his associated interests in Mexican petroleum was to merge the control of the company in a new organization, which could open up a broad base of oil production in California and supply ships and shipping facilities for both California and Mexican oil around the world.

It was also in contemplation at the time the Pan-American Company was organized to make combination with other oil companies that their oil distribution might be combined. At present, however, the proposed union with the Union Oil Company, the Associated Oil Company and other oil interests has been laid on the shelf, and the Pan-American Company has started a very extensive development in California, opening up two big properties there, the Bell Ranch of ten thousand acres and the Ojai Ranch of eight thousand acres.

Those who are interested in the Mexican question will desire to read this book, and we have no doubt will find it interesting.

"THE REFORMATION IN PRINCIPLE AND ACTION," by Sanford N. Carpenter. Chapters, 10; pp., 294; index. Cloth. Price, \$1.25. Lutheran Publication Society, Philadelphia.

This is a bird's-eye view of the Reformation, and the volume is dedicated to Trinity Lutheran Church of Johnstown, Pa., where these sermon-lectures were preached. The book discusses The Why and the How of the Roman Church; The Gulf Between Rome and Luther; The Reformation Dawn; The German Reformation and Its Champion; The Courage of Conviction—John Knox and the Scotch Reformation; The Trail of Blood—France; The Fiery Trial—The Thirty Years' War. The author prepared himself for the preparation of these chapters by wide reading in Reformation literature. It has been said that this is the best book on the Reformation to furnish information to our laymen that has been published. It is well printed and the style makes it easily read. Why not get a copy?



Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America
IN THE INTERESTS OF

The Lutheran Church and Her Young People
REV. LUTHER M. KUHN, EDITOR,
Omaha, Nebraska.

—with—

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Philadelphia, Pa.

AS SPECIAL ASSOCIATES,

And the co-operation of the Literature Committee of
the Luther League of America.

E. F. EILERT, PUBLISHER,
New York,

SUBSCRIPTION, 60 CENTS A YEAR

Send all articles, communications and news items
that concern the Editorial Department to the Editor,
Rev. Luther M. Kuhn, 440 Paxton Block, Omaha,
Nebraska.

Send remittances in stamps, Post Office or Express
Money Order, Draft, or Registered Letter, and all
communications relating to business to

Luther League Review

Publication Office, 318-326 West Thirty-ninth street,
New York.

Entered at the N. Y. Post Office as Second Class Matter.

✧ Editorial ✧

LENT

Thy Passion, Lord, inspires
My spirit day by day,
That I from all low, dark desires
Have strength to flee away.

Whate'er the burden be,
The cross upon me laid,
Or want or shame, I look to Thee;
Be Thou, O Christ, my aid.

He that dwelleth in the secret place of
the Most High, shall abide under the
shadow of the Almighty.



THE CAPTURE OF JERUSALEM

The capture of Jerusalem by an English
army was most welcome news to Christian
America. No event of the war so thrilled
Christians as the news that the great reli-
gious capital had been wrested from the
Turks.

Jerusalem is situated on the southern
Palestinian plateau at a point where the
watershed curves westward, and it belongs
to the hydrographic sphere of the Dead Sea.

While none of the great lines of com-
merce of the old world passed through her,
and while the stony mountains of Jeru-
salem, bordering the wilderness, affected
trade and agriculture, and while it was de-
nied the material advantages of a center of
culture, like Damascus in Syria, capable of
subjecting vast surroundings to its influ-
ence, Jerusalem was a city of world renown.
It was not the natural flow of history, but,
under divine guidance, it was the influence
of great personalities that gave the city its
position of importance, not for Palestine
alone but for the whole world.

The calculations of both Christians and
Jews to a certain extent were upset by the
capture of Jerusalem by a Christian army.
It is said that at the time of its capture
three-fourths of the population of Jerusa-
lem were Jews, and of the remainder of the
population about three-fourths were Chris-
tians of one sort or another. In the city
when it was captured there were only a few
Moslems, and they welcomed the English
army as heartily as the other inhabitants,
because the tax gatherers were robbers and
oppressors. Representatives of the ancient
races were there, and Paul described the
condition when he wrote: "There is neither
Greek nor Jew, circumcision nor uncircum-
cision, nor Barbarian, Scythian, bond or
free." The population was a heterogeneous
mass, now subject to the military rule of
an English general. The status of the city
after the war is yet to be decided.

The British Government has promised
that there shall be an independent Jewish
nation there. If so, and to secure this city's
future, it must be under the protectorate
of some powerful nation. Of course every-
thing depends on the winning of the war,
but of this we feel assured, and it is not
out of place to consider and discuss the
fate of Jerusalem. A desire has been ex-
pressed by eminent men in several of the
allied nations that the United States should
assume the protectorate of Jerusalem,
since the assumption of such power by any
European nation might create antagonisms.
All Christians everywhere will desire to see
Jerusalem rescued from the hands of the

unspeakable Turk, and, if it must needs be so, to insure this condition let the United States assume this responsibility according to the precedent established by our relation to the Republic of Liberia.

DO YOUR BIT

America is in a crisis such as she has never before experienced. In this crisis in the nation's history, our Luther Leaguers will desire to do their part in work for our soldiers. These suggestions may prove helpful to Leagues ready and willing to do their bit.

Organize your League for visitations to the camps, stations and hospitals where our boys are in training or awaiting marching orders. Let them know that you have a personal interest in them as defenders of the flag, that in your eyes they are not mere mercenaries.

Act as a connecting link between the boys in camp and their homes. We know one young man who has done much service in this particular way. It is one way to throw a good influence about our soldiers and to keep them from yielding to worldly temptations.

Secure and distribute helpful and inspiring literature. This is needed to aid in relieving the monotony of camp life. Your LUTHER LEAGUE REVIEW, the Luther League Topics, Church papers and magazines can be well used in this way.

Use every agency as a League in your power for the comfort, diversion and encouragement of the soldiers in camp. Let them know that those who are at home back them up in the field to the utmost extent.

LUTHER LEAGUE LEADERS

The only answer to the question as to the best way to develop Leaguers, is that we can best develop Leaguers by letting them lead. A few members of the Society should not be allowed to usurp the place of leadership. One of the best ways to develop good leaders, is to get the chairman of the Devotional Committee to sit next to the Leader at a service to give him suggestions, and assist the young leader to gain confidence in himself.

It is essential that we pick for leaders

in a meeting, those who are capable of development. All are not born leaders. Few are born leaders and frequently a great deal of time is spent in trying to develop those who have no qualifications of leadership. It is very necessary to determine who can be developed into leaders. Nevertheless, the young person should be given a chance to get hold of the idea of leadership before putting upon him a duty which otherwise might crush him. Many Leagues start with raw material. Not a few Leagues start with trained material. Often an experienced and an inexperienced leader working together is advantageous. The inexperienced leader is trained by contact with the experienced leader. Work with your leaders. Work with the timid ones. Work with the inefficient ones. Give them a chance to develop and show what is in them and possibly you will be rewarded with grateful surprises.

There is a truth hidden under the old legend: Hope retained strengthens man to endure and persevere in the rush and wear, the loss and overthrow of life. The best laid plans so sadly fail; the unexpected thwarts desire and endeavor; forces seen and unseen contend for the mastery. But to the one who with purpose true and cheerful heart fights the battle of life, hoping in the darkest hour, a victory is sure. It was hope that nerved the discoverer to find this great land, thus silencing the sneers of the rich and mighty, and demonstrating his own theory. It was hope that helped the great commander to win his battles against fearful odds. It was hope that strengthened the burdened President to carry the weight of war and calumny, of innumerable official duties, so that through it all, serenity, courtesy and calm discretion marked the performance of each day's requirements. We have sometimes met the man of marked ability and efficiency who has let escape this gift of hope. The drooping of the lines about the mouth, the depressing influence of his conversation are noted in contrast to the inspiration and vigor imparted by the one who refuses to allow distrust and apprehension to linger in mind and heart.

Our Churches and Institutions

Some of Our Large Cities

YORK

Mr. John H. Boschen, one of our prominent Lutheran laymen of the metropolis, is the author of a new patriotic song called "My Country, My Home," which has been published by one of the leading music publishers.

On Wednesday evening, December 5, 1917, Andrew's Lutheran Church, of Glen Morris, Island, organized a Luther League. Many cities are already under way by the various committees appointed, and it is hoped the enthusiasm displayed at the first meeting will prove true.

NEW YORK

New York State's capital city celebrated the Quadri-centennial of the Reformation in a thorough way as to give unmistakable basis to the value placed on the achievements of the Reformation inaugurated by Dr. Luther. On Sunday, October 28, practically the Protestant pulpit of the city held forth the merits of the Reformation by Dr. Martin Luther. Protestants of other denominations with Lutheran pastors in giving evidence of esteem in which the Reformation and its principles is held by them.

On Sunday, November 11, all the Protestant churches of the city turned out for a monster demonstration by way of commemorating the four hundredth anniversary of the Reformation. At the foot of Capitol Park the men from the various Protestant Churches formed in line, and no other excepting the United States flag and the Christian banner being carried, proceeded by the most direct route to beautiful Arlington Park. Here a brief but impressive service was conducted. Pastors of various Protestant churches took part in the program. Rev. W. Leitzell, of First Lutheran Church, presided at the address. The newspapers estimated, and quite conservatively, that 6,000 men were in line. Above the speaker's platform at Arlington Park was a banner bearing the inscription, "Forty-Four Fortresses Is Our God."

On Sunday, November 18, seven of the Lutheran churches of Albany united in a special celebration Quadri-centennial at the largest theater, Harmanus Bleecker Hall. The city of the house was overtaxed. The service consisted of the Quadri-centennial oratorio, "City of God," and the new setting of the "Agnus Dei." A chorus of three hundred drawn from the choirs of all the Protestant churches rendered the cantata. Dr. Simon P. Long held the vast audience captive for a full hour.

—On Thursday evening, November 22, a final Union Service was held in Emmanuel Baptist Church in which the various denominations joined in honor of the Protestant Reformation. For over an hour the Rev. S. Parkes Cadman, D.D., of New York, held the congregation spell-bound listening to what was one continuous tribute on the work of Luther and his co-laborers and forerunners.

PHILADELPHIA

—The Church of the Transfiguration, Rev. Z. M. Corbe, pastor, during the year 1917 added to its other Inner Mission activities a Christmas Savings Fund to assist many of the workers of the great mill district in which it is located. As a result of the first year's work of this department over \$3,270 was paid to the shareholders this week. The shares taken for the coming year will increase the 1918 distribution by more than 50 per cent.

—Armand S. Miller, son of the late Rev. C. Armand Miller, D.D., received a commission as captain of field artillery on November 26 at the training camp, Fort Oglethorpe, Ga.

—The following churches are noted as displaying service flags: Temple Church, Philadelphia, Pa., Rev. A. Pohlman, 72 stars; Zion's Church, Sunbury, Pa., Rev. C. R. Bowers, 52 stars; St. Matthew's, Hanover, Pa., Rev. R. H. Bergtresser, 42 stars; St. Matthew's, York, Pa., Rev. M. R. Hamsher, 34 stars; St. Paul's Mission, Johnson City, N. Y., Rev. C. A. Ritchie, 4 stars.

—Rev. Edward L. Keller, of Syracuse, N. Y., has been elected pastor of Messiah Church, Philadelphia.

CHICAGO

—Rev. D. A. Davy is president of the Chicago Inner Mission Society. The society now has a membership of 148. President Davy is the first life member.

(Continued on page 23.)

Memorial Windows

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Luther League



SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

OFFICERS

President, C. T. A. ANDERSON, 35 South Dearborn St., Chicago, Ill.
First Vice-President, O. C. ROHDE, 1422 Birchell Rd., Homeville, Toledo, Ohio.
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NEW YORK

BROOKLYN AND LONG ISLAND DISTRICT

—The Brooklyn and Long Island District Luther League held its fall convention in Christ Church, Brooklyn, November 17. The pastor, Rev. C. B. Schuchard, welcomed the convention. Sister Jennie Christ delivered an address on "The Deaconess at Work." The officers are: president, Rev. Harold S. Miller; recording secretary, Mr. C. C. Wittmer; treasurer, Miss Caroline Niebling. Rev. H. S. Miller succeeds Rev. A. C. Karkau, who had been president for four years. The speaker at the evening session was Rev. S. P. Long, D.D., of Mansfield, Ohio. The largest single delegation was from the church of the Incarnation, Brooklyn.

ALBANY DISTRICT

—At the annual meeting of the Luther League of St. John's Lutheran Church, Albany, the following officers were elected: President, Mr. William Eck; vice-president, Rev. Yost Brandt; recording secretary, Ruth Doering; corresponding secretary, Elsie Spiegel; financial secretary, Mr. G. Kronan; treasurer, Mr. P. Finnie; missionaries, Mrs. F. Kalohn, Mrs. E. Murray, Mrs. G. Kronan, Mrs. F. Heintz. The total membership of this League is 596. The receipts for the year were \$500 and the expenditures for the year were \$456.69.

—Messrs. Paul Brown Mattice, of Middleburgh, N. Y., and J. Howard Hahn, of Albany, have been attending officers' training camp at Fort Niagara during the past summer and have both been commissioned first lieutenants. Both gentlemen have served, during the past, as officials of the Luther League of New York State.

BUFFALO DISTRICT

—St. Peter's Lutheran Church of the Ohio Synod has organized a Luther League known as St. Peter's Luther League. The model constitution as outlined by the Luther League of America was adopted. The officers were instructed to make application to affiliate with the Luther League of Buffalo and vicinity at its meeting in January in Holy Trinity Church, Buffalo. This makes two Leagues at North Tonawanda, and one more is expected.

—Grace Luther League, at its annual meeting, elected the following officers: President, F. H. Meisner; vice-president, Harold Centner; secretary, Junia Ohman; financial secretary, John Henning; treasurer, Louis A. Wilke. Twenty members were added to the roll during the year; \$18 was given to missions. The Jubilee Fund was paid; \$225 was put in the church Building Fund; \$25 was turned over to the church for general expenses. Six members of this league are serving Uncle Sam.

NEW JERSEY

—W. P. Steinhäuser, A.M., D.C.S., Ph.D., Asbury Park, president of the Luther League of New Jersey, has been elected head of the commercial department of Roanoke College, Salem, Va., and entered upon his new duties on November 26.

PENNSYLVANIA

NORTHEASTERN DISTRICT

—The Luther Leagues of the First Lutheran Church, Leechburg, Rev. A. Reiter, pastor, and the Luther Leaguers of Erie, are taking special interest in the work for their members who are in the United States army. Trinity Lutheran Church already has forty-two of its boys in the United States service.

YORK DISTRICT LUTHER LEAGUE

—The convention was held in St. Luke's Church, York, Pa., Rev. Albert Bell, D.D., pastor, November 8, 1917. Three new Leagues were received into the district. The treasurer's report was the best in the history of the League. An effort will be put forth to raise the balance of the district quadricentennial \$500 jubilee fund. The statistician reported 698 senior members and 343 junior.

At the afternoon session, conferences were conducted on "Senior Work and Workers," "The Value of Co-operation" and "Junior Organizations—Why and How?" The following officers were elected: President, M. Haller Frey, York; vice-president, John Miller, Glen Rock; secretary, Stella J. Schaeffer, York; treasurer, Pauline Lehn, York, and statistician, Louise Hoffman, Red Lion. The convention accepted the invitation of the Luther League of Glen Rock to hold the next annual district convention there. Mr. W. H. Menges, president of the state organization, spoke. Mr. W. H. Menges and M. Haller Frey, York, were elected delegates to the next national convention at Buffalo, N. Y.

The address at the evening session was delivered by Rev. M. J. Bieber, D.D., Eastern District secretary, Board of Home Missions of the General Council, and member of the executive committee of the Luther League of America, on "Reformation Application." Among the resolutions passed were the following: That a more general use be made of the Junior and Senior League topics and that the local societies subscribe for the LUTHER LEAGUE REVIEW and Topic Booklets; that as individuals and local societies we endeavor to influence worthy young men to study for the ministry; that the local Leagues be urged to pray for their members who have been called to the front in the present world war and remember them by an occasional letter and in every way ease their burdens.

The literature committee had on hand an exhibit of literature, pictures and curios from Japan and other foreign fields. Over 100 delegates and visitors attended the convention.

—The Luther League of St. Paul's Church, Wilkes-Barre, Rev. L. Lindenstruth, D.D., pastor, observed its fiftieth anniversary on Sunday evening, December 2, and at the same time the English Sunday school rendered a Quadri-Centennial Reformation and Home Mission program which had to be postponed to this date on account of other special services. The English Sunday school will send an Army and Navy Service Book to every young man from the congregation that has entered the army or navy.

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OHIO

CLEVELAND DISTRICT

—Under the auspices of the Luther League of the First English Church, Cleveland, a special jubilee service was held on the evening of November 27. The local pastors had charge of the services, and Dr. S. P. Long, of Mansfield, Ohio, delivered the address.

SCIOTO VALLEY DISTRICT

—The Scioto Valley District Luther League held its seventh annual convention in Monroe Avenue Lutheran Church, Columbus, Ohio, Rev. D. Bruce Young, pastor, November 30. Among the other speakers were Mr. Ralph Heim, of Springfield, Ohio; Miss Ruth Dissinger and Miss Katherine Borchers. The following officers were elected: President, Mr. John G. Fox, Columbus; vice-president, Mr. L. M. Shupe, Ashville; recording secretary, Miss Ruth Markwood, Lancaster; corresponding secretary, Miss Audrey Foster, Columbus; treasurer, Miss May Knab, Chillicothe. The next convention will be held in Lancaster, Ohio.

UPPER LEHIGH VALLEY DISTRICT

—Salem Luther League, Audenried, Pa., at a recent meeting elected the following as officers for 1918: President, Miss Carrie Kimmel, Tresckow, Pa.; vice-president, Miss Thelma Heidrich, Audenried; recording secretary, Ellis E. Stauffer, Audenried; assistant recording secretary, Mrs. David Bachman, Audenried; financial secretary, Miss Pearl A. Pfeffer, Audenried; treasurer, Mrs. Philip Bachman, Audenried; organist, Miss Pearl Pfeffer, Audenried. Arrangements were made for the organization of a class to study "Protest and Progress." On November 20, 1917, the district convention was held in this church. The donations toward the convention's entertainment were very liberal. This League sends the weekly "War Service" every week to their soldier boys and has sent to each as a Christmas gift an "Army and Navy Service Book" and a box of twenty-five cigars.

NORTH CAROLINA

—The Western District Luther League of North Carolina met with the Bethinian League of Newton, Rev. D. L. Fulmer, pastor, November 15, 1917. Rev. E. J. Sox, of Hickory, addressed the League on "Why I am a Lutheran." About one hundred delegates and visitors were present, representing the various Luther Leagues. The convention extended over Friday and Saturday and closed on Sunday with a sermon by the Rev. W. D. Haltiwanger, of Hickory. Features of the convention were special music by the various Leagues, songs, recitations and addresses. The District League was loyally entertained by the Lutherans of Newton, who gave a formal reception to the delegates and visitors at the Virginia Shipp Hotel.

KANSAS

—In connection with the Reformation celebration of our Church at Glasco, Rev. Scheding, pastor, the afternoon service was held under the auspices of the Luther League. The young people of the Junior and Luther Leagues prepared an excellent program. At this service Dr. J. F. Krueger, of the Western Theological Seminary, delivered an address on the subject, "The United States and the Lutheran Church

Balancing Accounts." Again, in the evening, the young people had charge of the service. Dr. Krueger delivered an address on "The Debt of the World to Luther."

—The Luther League of St. Mark's Lutheran Church, at Atchison, Kan., have elected the following officers for the ensuing year: President, Fred Beil; vice-president, Miss Grace Peterson; corresponding secretary, Miss Orpha Tonsing; recording secretary, Miss Olive McBratney; treasurer, Miss Lena Hodson; pianist, Miss Hazel Koogle.

NEBRASKA

—The executive committee finds it most practical to take only five points of the Standard Efficiency Chart adopted at the last Luther League State Convention, and asks that these be taken as a Standard of Efficiency to which the Leagues of the State shall be asked to attain during this year beginning with Advent and to be reported at the next State convention.

The following points were adopted:

1. At least 60 per cent. of the members attending devotional meetings regularly.
2. Daily reading of Bible.
3. Regular stated contribution for some special object of the local church.
4. Quadri-centennial Luther League Reading Course. (Diploma issued to those completing the course.)
5. Student for the ministry or a member for the deaconess work.

The standard score should be 100 per cent.

The first point to count 30 per cent.

The second point to count 25 per cent.

The third point to count 10 per cent.

The fourth point to count 15 per cent.

The fifth point to count 20 per cent.

We wish to call your attention to a resolution passed at the last Luther League State Convention: That the proposition be submitted to local Leagues of sending 25 cents per member to the State treasurer, Miss Edna Snell, Benson, Neb., before October 31, 1917, for the jubilee fund of the national League.

A number of Leagues are contributing to this fund and we trust that all will do their bit to raise the desired amount of 25 cents per member.

EXECUTIVE COMMITTEE.

IOWA

—Rev. William Hoffman, the new pastor of St. Luke's Church, Waterloo, is planning the organization of a Luther League in the near future.

WISCONSIN

—The Young People's Luther League of the First Lutheran Congregation, Stoughton, gathered in the church parlor for the purpose of packing and sending off Christmas boxes to the sixty-six young men from that parish who have enlisted in the war service of the United States. A box of home-made candy and Christmas greetings were sent to each soldier. The majority of the boys are stationed at Camp MacArthur, Waco, Tex., and at Camp Grant, Rockford, Ill.

DISTRICT OF COLUMBIA

—The officers of the Luther League Central, of Washington, for the ensuing year, are: President, Mr. H. Caemmerer, 925 L street, N. W.,

Washington, D. C.; first vice-president, Miss Barbara Wiegand, 465 Maryland avenue, S. W., Washington, D. C.; second vice-president, Mr. Thomas R. Benner, 611 Massachusetts avenue, N. E., Washington, D. C.; recording secretary, Mr. A. J. Thomas, 619 E. Capitol street, N. E., Washington, D. C.; corresponding secretary, Miss Eleanor Lang, 3262 N street, N. W., Washington, D. C.; treasurer, Miss Rose Bright, 1505 Decatur, N. W., Washington, D. C.

MINNESOTA

--The thirtieth convention of the Twin City District Luther League was held in Faith Lutheran Church, corner Charles and Mackubin streets, St. Paul. Sessions were held Sunday afternoon, November 25, and Monday evening, November 26. "The Restoration of Religious Liberty by Martin Luther" was a subject of an address given by Rev. William P. Wuebben, of Phalen Park Seminary. At the Monday evening session two papers were given, "Is Christianity a Failure," by Miss Blanche Higgin, of St. Marks' Church, Minneapolis, and "The Duties of an Active Luther Leaguer," by Mr. Harry Anderson, of St. John's Church, Minneapolis. The following officers were elected for the ensuing year: President, Carl A. Carlson, Redeemer, Minneapolis; recording secretary, Miss, Marion Ringstad, Salem, Minneapolis; corresponding secretary, Miss Minnie Peterson, Richfield; treasurer, Otto Johnson, Reformation, St. Paul; additional members executive committee, Rev. Charles L. Grant, St. Paul; Rev. H. L. Bosserman, Minneapolis.

The district League voted to pay \$25 to the Luther League of America to help defray the deficit.

Fifty delegates and nine pastors were in attendance at the sessions. After the session of Monday evening the local League entertained the visiting members with a musical program.

OREGON-WASHINGTON

--Rev. Fr. Th. Lucas, pastor of the German charge of Macksberg, reports better church attendance during the past six months than has ever been known in the history of that charge. A Luther League has been organized and is doing splendid work during the past year.

--Clarence R. Studer, president of the Columbia Central Luther League and a student of the Washington State College, Pullmann, Wash., has enlisted in the navy and has reported for duty at San Francisco.

--W. S. T. Derr, president Oregon-Washington Luther League, addressed the Luther League of Bethel Lutheran Church, San Jose, Cal., Sunday evening, November 25.

--Holy Trinity Lutheran Church of Seattle, Wash., has extended a call to Rev. Frank S. Beistel, of Greenville, Pa. It is hoped that Brother Beistel can be added to the Pacific Coast force of Luther Leaguers.

--Rev. Elmer O. Hoffmeister, pastor of St. Paul's Lutheran Church, Vancouver, Wash., has been certified for an army chaplaincy and is subject to call from the Government.

--The city federations of Lutheran Young People's societies, both of Portland, Ore., and Everett, Wash., have had very successful meetings throughout the whole of 1917.

--The Quadri-centennial celebration at Tacoma, Wash., was a most successful affair, two

simultaneous meetings being held, one in the Opera House and the other in the largest church in the city.

--Rev. Franklin W. Bussard, of La Grande, Ore., reports renewed activities within the Luther League since the removal of his family from Seattle to that city.



OUR CHURCHES AND INSTITUTIONS

(Continued from page 19.)

--Rev. S. P. Long, D. D., pastor of the First Lutheran Church, Mansfield, Ohio, has been called to Wicker Park Church, recently served by Rev. A. C. Anda, who has undertaken the completion of securing the endowment fund for the Norwegian Deaconess Hospital.

ROCHESTER

--The Church of the Reformation, Rev. F. F. Fry, pastor, received 111 new members during the year. The present membership of the congregation is 1,310; \$12,728.78 were contributed toward the current expenses of the parish and \$6,904.69 were given for missions.

--The Lutheran Church of the Redeemer, which is the first fruits of the Lutheran Mission Union and which was begun in March, 1915, has adopted plans for a very fine church property. Rev. H. Branson Richards is the pastor of this congregation.

MISCELLANEOUS

--The twentieth anniversary of the services of the Rev. George H. Trabert, D.D., as pastor of Salem Church, Minneapolis, Minn., has just been observed with a special service. Rev. J. Sander, L.H.D., one of the first pastors of Salem Church, preached on this occasion. On the following Sunday a historical sketch was presented and various members of the church council and representatives of the organizations delivered brief addresses. A letter was read from the Hon. C. A. Smith, the builder of the church, and from Dr. T. E. Schmauk and Dr. W. K. Frick, the president and secretary of the General Council; Dr. G. H. Gerberding, of the Chicago Seminary; Rev. Christy, of the local conference, and Rev. E. A. Trabert, son of the pastor, and his immediate predecessor.

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Luther League Topics

Second Sunday
in Lent.

February 24, 1918.

HIS FULFILLMENT OF GOD'S LAW

Phil. 2:5-8.

DAILY BIBLE READINGS.

Monday—Morning, Luke 13:1-17; evening, Num. 14:1-45.
Tuesday—Morning, Luke 14:25-35; evening, Num. 16:1-22.
Wednesday—Morning, Luke 15:11-32; evening, Num. 16:23-50.
Thursday—Morning, Luke 16:10-18; evening, Num. 17:1-13.
Friday—Morning, Luke 17:1-10; evening, Num. 20:1-29.
Saturday—Morning, Luke 18:1-8; evening, Num. 21:1, 22:1.

HINTS FOR LEADERS.

Open with a number of hymns. Psalm 72 read responsively; Gloria Patri; Scripture lesson for topic read by the leader; prayer; special music; topic opened by the leader; hymn; Bible references read; general discussion of topic; hymn; summing up of the discussion of topic by the pastor; announcements; hymn; Lord's Prayer; Doxology and Benediction.

Hymns, 106, 110, 196, 156.

(Topic reviewed by Rev. John C. Bowers, D.D.)

Paul declares that love is the fulfilling of the law. Other motives may prompt men to obey it. They may be influenced by mercenary considerations, fear or their regard for morality, but these motives are imperfect and any one influenced by them cannot please God. Jesus fulfilled the law in every point because He loved God perfectly. His perfect obedience to death, even the death of the cross, showed that He was God's Son. He was recognized not only as a great Teacher, but as a Teacher come from God. Once a certain lawyer asked Him, "Which is the great commandment in the law?" Jesus replied, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind; and the second is like unto it, thou shalt love thy neighbor as thyself." We see at once the comprehensiveness of these two commandments, and how impartial must be the love which leads us to endeavor to keep them. When Jesus was only twelve years of age He knew there was a business entrusted to Him by His Father in which He had to be engaged. His first recorded words were: "Wist ye not that I must be about My Father's business?" His whole life was a fulfillment of His own declaration, "I seek not mine own will, but the will of the Father which hath sent Me." Christ was always obeying the law. "Thy law is within My heart" was the language of His whole life. His outward life re-

flected the perfect harmony between His will and the will of His Father. How often was "I must" spoken by Him! "I must be about My Father's business." "I must work the works of Him that sent me while it is day, for the night cometh when no man can work." Though he were a Son, yet learned He obedience by the things which He suffered. Jesus declared, "I can of Myself do nothing." He always recognized His obligation to the will of His Father. Paul could say at the close of His eventful life, "I have fought a good fight; I have finished my course; I have kept the faith." But Jesus, as He looked back over His ministry among men, could say: "I have glorified Thee on earth; I have finished the work which Thou gavest Me to do." His love for God was so perfect and His obedience to His will so complete that He went to Jerusalem conscious of all the things that there awaited Him. He told His disciples that all the things that had been spoken by the prophets concerning Him should there be accomplished. It is not hard for us to obey God when His will appoints us an easy and plain path and duty brings worldly honors; but when duty leads to the fiery furnace, when God wills that we should suffer loss, face persecution and endure misunderstanding and the reproach of God's enemies, how often do we hear expressions like these, "God is unkind; I have prayed but He has not answered." Jesus always measured His duty by the Scriptures. He met the tempter and rejected the kingdoms of the world and the glory of them by referring him to the Word of God.

It follows naturally because our Lord loved His Father perfectly that He so loved man. Love is tested by what it is willing to do for another. We will render any possible service to one we truly love. We have known people for whom we would gladly make any sacrifice. Because Jesus loved man He sacrificed all worldly comforts and honors for the sake of man. He ministered to the poor and needy. He went about doing good. He came into the world to minister to our spiritual and physical needs. Never was He too tired or so occupied with His own thoughts that He had not time to hear and help those who came to Him. We cannot love God and close our ears to the many appeals that come to us to relieve the

distressed and needy. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" Jesus fed the hungry, comforted the sorrowing, healed the diseased and blessed the little children. He looked upon the multitudes as sheep without a shepherd. His love was complete, unselfish, perfect. It was not confined to the young ruler, to the learned, the fortunate and rich, but embraced the outcast and despised because of their social position. He so loved His enemies that He prayed for their forgiveness. He would not have been the Son of God had He not loved God and served man as He did. This world has seen many fine characters, Abraham, Paul, Luther and others, while they are among the outstanding men in history, they had and were conscious of their imperfections. Of Jesus only could it be said, "He wholly fulfilled the law of God." On the Mount of Transfiguration Peter said, "It is good to be here"; he wanted to remain and build three tabernacles, but Jesus said No, God wills that I should go down among men and continue My work of helping, comforting, teaching and saving them. And He did so, even giving his life with all its preciousness, a free will offering and a priceless sacrifice for us and for our salvation. Let us not lose sight of the great fact that Jesus fulfilled the law for us. Through Him only can we have the forgiveness of sins and obtain the righteousness which is necessary for us to possess to enter His heavenly home. Jesus sought not His own will, but the will of His Father. That will is for our good and happiness. The way of the transgressor is always hard "Great peace have they that love Thy law." "Happy is the man whose delight is in the law of the Lord: in His law doth he meditate day and night." Let us think often of God's law and endeavor to keep it fully, willingly and constantly. It is perfect, converting the soul. Jesus magnified it for our sake. Not only did he keep it before God, who reads the heart, but that He might show us the absolute rightness of God's will. Let us do whatsoever He commands and go wherever He sends us.

Bible References.

Cp. Jer. 23:5, 6 with I Cor. 1:30; John 5:17; Col. 2:9; Col. 3:13 with Mark 2:7-10; Heb. 7:27; 9:13, 14, 23; Matt. 5:17; Isa. 42:21; Matt. 7:12; Eph. 2:15; Acts 28:23.



All that's great and good is done by just patient trying.—*Phoebe Cary.*

Third Sunday in Lent. March 3, 1918.

HIS SUFFERING AND DEATH

I Cor. 15:1-4.

DAILY BIBLE READINGS.

Monday—Morning, Luke 18:15-30; evening, Num. 22:2-41.

Tuesday—Morning, Luke 19:1-40; evening, Num. 23:1-30.

Wednesday—Morning, Luke 20:1, 21:4; evening, Num. 24:1-13.

Thursday—Morning, Luke 21:37, 22:38; evening, Num. 27:12-23.

Friday—Morning, Luke 22:39-71; evening, Deut. 5:1-33.

Saturday—Morning, Luke 23:1-25; evening, Deut. 8:1-20.

HINTS FOR LEADERS.

Use opening and closing services in the Topics leaflet. Psalm 122 and Gloria.

Prayer: Lord Jesus Christ, cover me this night with the mantle of Thy gracious, blood-bought merit. Be with me when I pray. Strengthen me in my prayer even as the angel from heaven strengthened Thee on Olivet against Thine anguish of death. Be with me when death overtakes me, and strengthen Thou me that neither devil nor world may bring any evil against me. Amen.

Hymn 58. Scripture lesson. Remarks on topic by leader. Special music as previously arranged.

Recitation:

THY WILL BE DONE.

By Rev. J. A. Weyl.

Lord, though we cannot see the way,
Endue us with Thy strength each day,
And help us evermore to pray:

"Thy will be done!"

When doubts annoy and cares oppress,
When darkest fears our souls possess,
Grant that our prayer may ne'er grow less:

"Thy will be done!"

Our souls in Thee alone find rest;
And when our faith is sore distressed,
Enable us to stand the test:

"Thy will be done!"

We love the sunshine more than rain,
We sing in joy and moan in pain,
But ne'er would lose the glad refrain:

"Thy will be done!"

Hymn 193. Summary of discussions in the REVIEW and Topics. Announcements.
(Topic reviewed by Rev. John S. Bowers, D.D.)

The mind cannot conceive, pen cannot portray, nor tongue recite the sufferings endured by the sinless Jesus. Not only did He suffer the just for the unjust, the innocent for the guilty in His death, but He suffered for us during His whole life. We recognize it as an act of simple justice that when one person has wronged another, he should make atonement and restitution for the wrong done. Without the existence and maintenance of this principle we would have no standard of justice and fairness to influence men in their dealings with one another. If such a principle is equitable and necessary in our human relations, is it not more so in God's dealings with us? Sin is the transgression of God's law and if punishment is necessary to maintain the authority of our civil laws, is it not true that the law of a righteous and just God demands that sin shall be punished and forgiven only when an atonement has been made? The teaching of the Old Testament

pointed to the Atonement which would be made by Jesus. These sacrifices of the law could not be a sufficient atonement for sin because it was not possible that the blood of bulls and goats should take away sin.

"But Christ, the Heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name,
And richer blood than they."

Jesus the Good Shepherd not only gave His life for the sheep, but He taught them, bestowing upon them His divine love and patience. He was persecuted for His unselfish interest in mankind. Think of what He endured—the Son of God, holy and perfect, living in a sinful world, despised by those who were self righteous. Think of Him betrayed by one of His disciples, denied by another at the very time that He stood in strong need of their protection and allegiance. Think of Him seized by His enemies and hurried by a tumultuous mob before unfriendly tribunals. Think of Him as He stands in the midst of a crowd thirsting for His crucifixion, insulting Him, slandering Him, preferring to Him Barabbas, a robber and murderer. Think of the scourging inflicted upon Him by those who had no sense of pity. Think of the lacerating nails driven through His feet and hands and of the soldiers who mocked Him, of the heartless elders who wagged their heads at Him and blasphemed. Hear His cry, "My God, my God, why hast Thou forsaken me?" Yet He died willingly and for our sins. In His death He not only showed His divine patience and how a righteous man could die, but He offered Himself a sacrifice for our sins and satisfied the demand of divine justice.

The cross became His throne. Many poets have sung their sweetest strains about the suffering Christ. His ministry among men and His death on the cross have inspired the world's master artists. Every time we repeat the Apostles Creed we confess our faith in the historical facts of our Lord's suffering and death. "Who suffered under Pontius Pilate, was crucified, dead and buried." Many were eye witnesses of His sufferings and death and were visibly affected by them, yet they could only understand in part the agony of His soul. He declared, "My soul is exceeding sorrowful unto death." Not only did Jesus suffer and die, but He did so to make expiation for the sins of the whole world. The eyes of thousands on beds of sickness and in the chamber of death have turned to Him and the memory of His sufferings and death has sustained and fortified them dur-

ing sleepless nights and in the shadow of death. Our sufferings cannot possibly be equal to His. Today I went to Johns Hopkins Hospital to see one of my young men. As I entered the great institution I paused and looked at that fine statue of Christ in the attitude of "Come unto Me." It not only reminded me of the words of the blessed Christ as He appealed to the weary and heavy laden in the days of His earthly ministry, but of what Christ suffered because of the indifference of men, their evil words and their false accusations. He, the Great Teacher, wanted to help them. I told my friend, who was enduring great bodily suffering, how Christ suffered during His whole life for us and a look of peace and resignation illuminated his face such as I never saw there before. Let us do the will of God and endure the sufferings of this present world that we may enter the world where suffering is unknown.

Bible References.

Gen. 2:17; Ps. 15:5; Job. 14:4; Heb. 9:14; Matt. 7:11; Luke 13:2-5; I Cor. 2:12; 1:20, 21, 27, 28; II Cor. 7:10; Rom. 8:7; 7:17-20; 5:12, 19; Heb. 12:2; Gal. 3:13, 10; Jas. 1:18; John 10:17, 18; I John 1:7; 2:2; Rom. 4:5, 22-25; 5:1, 9.

Fourth Sunday in Lent. March 10, 1918.

OUR PASCHAL LAMB

Heb. 9:11-14.

DAILY BIBLE READINGS.

Monday—Morning, Luke 23:26-56; evening, Deut. 9:1-29.
Tuesday—Morning, Matt. 26:1-35; evening, Deut. 10:1-22.
Wednesday—Morning, Matt. 26:36-75; evening, Deut. 11:1-32.
Thursday—Morning, Matt. 27:1-38; evening, Deut. 28:1-14.
Friday—Morning, Matt. 27:39-66; evening, Deut. 28:15-68.
Saturday—Morning, Mark 14:1-31; evening, Deut. 34:1-12.

HINTS FOR LEADERS.

Hymns. Psalm 23 read responsively and Gloria. Scripture lesson read by the president of the League. Prayer in unison: O God, where is there another like unto Thee, who forgivest sins and dost remit iniquity to the residue of Thy people. Thou dost not keep Thine anger forever, for Thou art merciful and dost pardon our transgressions, and dost cast all our sins into the depths of the sea. Do Thou forever continue Thy mercy upon us, that we may walk in the light of Thy word, and escape every peril of Satan and the world, through Jesus Christ Thy Son, our Redeemer. Amen.

Hymn. Remarks on Topic by leader. Paper on "What Jesus Suffered" and on "Why He Suffered and Died." Hymn. General discussion and summing up by the pastor.

Recitation:

FELLOWSHIP WITH CHRIST.

By W. S. Coons.

Lord Jesus, may it never be
That I should be estranged from Thee;
That even for one fleeting day
My heart should wander from Thy way.

So much I need Thy presence near,
Thy loving smile my soul to cheer!
So true and sweet a Friend Thou art,
How can I dare from Thee to part?

Teach me, O Saviour, to abide
Each hour, each moment, by Thy side;
Teach me to yield my all to Thee,
That Thou mayest sweetly dwell in me.

O dear Redeemer, Friend divine,
I place my trusting hand in Thine,
And, looking up into Thine eyes,
With joy to higher levels rise.
Troy, N. Y.

Announcements. - Lord's Prayer, Doxology and Benediction.

(Topic reviewed by Rev. John S. Bowers, D.D.)

The work of the high priest under the Jewish dispensation was typical of the work of Christ and the lamb he offered was a type of Christ our Paschal Lamb. We see in the Old Testament how God endeavored to educate the Hebrews to realize that He could not look with any degree of allowance upon sin. They were required to solemnly set apart the priests who conducted the service of expiation for their sins. God gave them specific directions for making their sin offerings, also for the yearly atonement by the high priest. (Ex. 29 and Lev. 16.) These offerings could not sufficiently atone for the sins of the people, but they were typical of the real and complete expiation which should be made by Jesus the Saviour of the world. All the rights and sacrifices of the law were inferior to the perfect sacrifice He made, but they typified His person and work. Our eyes turn back to Calvary. The eyes of the officiating high priest and the devout worshipper at the Passover looked forward to the True Lamb of God who should take away the sin of the world. Christ our Passover is sacrificed for us. His death was not only a demonstration of God's love, not only did it reveal the patience of Christ, His forgiveness and resignation, but the sacrifice He made for the sins of the whole world. He was delivered up for our offences and was raised again for our justification. He voluntarily became our substitute and endured the punishment due us because of our sins. The lamb suffered at the Passover was required to be without blemish, the most perfect in the flock. It thus typified the humility, innocence, gentleness and excellency of Christ our Saviour. He was blameless and without spot. The Passover lamb was separated from the flock and Jesus our Paschal Lamb was separated in thought, words and deeds from all who preceded Him in holiness. The high priest performed his priestly services in a tabernacle made with hands and built of earthly materials, but Christ being come an High Priest of good things to come had a more perfect taber-

nacle in which to enter, one not made with hands. He entered with the blood of atonement into the holy place, into heaven itself, now to appear in the presence of God for us. Having obtained eternal redemption for us He entered into His tabernacle not by the blood of goats and calves, but through the sacrifice of His own blood. He not only fulfilled the predictions of the prophets in His passion and death, but He made atonement whereby He could take away the sins of the world. This He did publicly. Many were gathered around His cross and witnessed His offering for the sin of the world. The Passover lamb was slain by the high priest before the people, not a bone of it was to be broken. The soldiers broke the legs of the two who were crucified with Christ, but our Lord being already dead they broke not His legs. (John 19:32.) He was led as a sheep to the slaughter and on Him was laid our iniquity. He was wounded for our transgressions. He was bruised for our iniquities. When we think of all He suffered for us and why, we must exclaim, "It is high as heaven, what canst Thou do; deeper than hell, what canst Thou know?" He did not appear before God for us without blood, not with the blood of goats and calves, but with His own blood. When the high priest entered into the Holy of Holies he did so with blood which he offered for himself and for the sins of the people. Life being forfeited for our sins, it was but just that blood which represented our life should be the medium of our redemption. The blood of Christ was superior to that of a Passover lamb, for it was adequate for the sin of the whole world. These Hebrews to whom Paul wrote the words of our Scripture lesson knew that Christ had been slain at Jerusalem; the Apostle endeavored to show them that His sacrifice was in every respect perfect. It can only become efficacious for us by our personally receiving Him into our hearts and lives through faith and relying upon Him for the forgiveness of our sins and eternal life. Unless accepted as our Saviour we cannot be saved and become partakers of His glory. The flesh of the Paschal lamb had to be eaten to commemorate the deliverance of God. It was an evidence of obedience and faith on the part of the recipient in Him who had been wronged, and if we desire to live holy and faithful lives we must receive Christ in the Holy Communion and live soberly and righteously in this world. Let us put on the Lord Jesus and walk according to the leading of His spirit.

Bible References.

Lev. 17:11; Heb. 10:4; Isa. 53:12; cp. Ex. 12:27; I Cor. 5:7.

—e—

Fifth Sunday in Lent. March 17, 1918.
HOW HIS BLOOD CLEANSSES

Rom. 5:6-11.

DAILY BIBLE READINGS.

Monday—Morning, Mark 14:32-72; evening, Jer. 2:1-14.
 Tuesday—Morning, Mark 15:1-10; evening, Hos. 13:9-14.
 Wednesday—Morning, Mark 15:20-47; evening, Zeph. 3:1-8.
 Thursday—Morning, John 12:1-19; evening, Mic. 3:9-12.
 Friday—Morning, John 12:20-50; evening, Isa. 66:1-9.
 Saturday—Morning, John 13:16-38; evening, Zac. 9:1-17.

HINTS FOR LEADERS.

Use the Luther League Hymnal and use the services given in it for opening and closing the meeting.
 Suggested hymns: 107, 101, 103, 109.
 Psalm 67 and Gloria Patri.
 Recitation:

MY DAILY LIFE

What is the meaning of my daily life,
 Its drudgery, its endless, petty strife,
 Oh, deadly certainty of common things!
 Oh, hours with heavy, heavy, lagging wings!
 Do Thou, O Carpenter of Galilee,
 Teach me Thy secret; let me learn of Thee;
 Send visions of those days when Thou didst share
 The lot of working man, his trials bear.
 Help me to feel that Thou dost work with me
 In earthly tasks, in heavenly I with Thee;
 And yet, dear Lord, with Thee is always heaven—
 I see my common lot hath blessed heaven.

—The Interior.

Scripture readings. Remarks on topic by leader, followed by general discussion. Silent prayer.

Doxology and Benediction.

(Topic reviewed by Rev. John S. Bowers, D.D.)

However important we may regard the death of Christ and great the sacrifice He made for us, His death can only become efficacious through faith. "He died that whosoever believeth in Him should not perish but have everlasting life." There is something to be done on our part before His blood can cleanse us from all sin. We must accept Jesus as our Saviour and believe that He alone can save us and that He will do this without any merit on our part. We can accept or reject the salvation which Christ has made possible for us. To accept it we must believe and confess ourselves sinners, we must desire to be forgiven, and believe in the atonement Christ has made for us. There are many who think and speak lightly of sin and try to varnish it over by some charitable deeds or morality. The Scriptures declare that we all have sinned and come short of the glory of God. We cannot free ourselves of this ugly thing, it is in our lives, and while we may try to excuse ourselves because of the weak points and sins of others, we nevertheless stand as sinners uncleansed in the sight of God until we have been cleansed by the precious blood

of Jesus. It was not a bad man but the saintly St. John who leaned upon the bosom of Jesus, who said, "If we say we have no sin, we deceive ourselves and the truth is not in us." It was he who said, "The blood of Jesus Christ, His Son, cleanseth us from all sin." (I John 1:7.) It was the great Apostle Paul, eminent for his unswerving fidelity to duty and his self-sacrificing spirit, who declared, "This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief." Our Bible teaches that God loves to pardon and forgive us our sins. He cannot look with any degree of allowance upon sin. Therefore, He has made provision whereby we may be forgiven and cleansed from all sin. The Scriptures teach that this can only be done through the blood of Christ. "In whom," says Paul, "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." (Ephesians 1:7.) Jesus died in our stead, on the cross He bore our sins with their punishment. His death was the same that was due to us. He died that we might be justified by His blood. Our joy in God is secured through His Atonement and our faith in Him to take away our sin and its guilt. By His death expiation was made for our sins. By the sacrifice of Himself He put away sin and so removed every hindrance that we might return to God, but we are not saved until we receive Christ. If we believe in Christ and the sufficiency of His Atonement for our sins, then God looks upon us as though we had done what Christ has done in our stead and for His sake we are justified. We can only have peace with God through Him and it is only by being justified by faith that we shall be saved from wrath through Him. Not only does the blood of Christ cleanse us from sin, but from all sin. Its work is complete, it enables us to walk in the light of faith and live a holy life. There is a strong contrast between one whose sin has been cleansed and the man who is guided by the light of sense. If we walk in the light as He is in the light we have fellowship one with another; a fellowship which the uncleansed and unforgiven cannot enjoy or experience. His blood is the only means of obtaining pardon, because it was the blood of the Son of God, it has the power to cleanse us from the greatest as well as from the least sin. We are all alike sinners and have no hope but the death of Jesus. It is not enough for us to know that the blood of Christ has been shed, we must believe that it was shed for us, and walk worthy of the vocation of those who

ve been justified by faith in Him and the
onement He has made for our sins.

Bible References.

Rom. 3:5, 24; Eph. 1:7; Rom. 5:9, 10, 17-
; 8:7; I Tim. 6:9; 1:1; Tit. 3:3, 6; II
m. 2:10; 3:5; I Tim. 2:15; 4:16.

alm Sunday. March 24, 1918.

THE MESSIANIC TRIUMPH

Mark 11:1-10.

DAILY BIBLE READINGS.

Monday—Morning, John 18:1-18; evening, Jer.
1-15.

Tuesday—Morning, John 18:19-40; evening, Isa.
24-31.

Wednesday—Morning, John 19:1-12; evening, Jer.
18-23.

Green Thursday—Morning, John 19:13-24; evening,
Ec. 3:1-10.

Good Friday—Morning, John 19:25-37; evening,
m. 2:8-15.

Saturday—Morning, John 19:38-42; evening, Isa.
53:1-15.

HINTS FOR LEADERS.

Hymns 30, 51. Psalm 24, read responsively, and
Patri. Hymn 49. Scripture lesson read by
president of the League.

Prayer in unison: O God, the Holy Ghost, the sun
the heavens is now sinking. Let not the Sun of
Righteousness, Jesus Christ, ever become dark-
ed in my heart. Declare Him unto me that I may
sider Him without ceasing. Keep me ever in
embrance, that in Him I assuredly have the for-
ness of all my sins and the hope of the resur-
ction of the body unto life everlasting. So rule
govern my life, that I may end my days in holis-
s and righteousness, as it is well pleasing before
ee. Amen.

Hymn 106. Remarks by leader. Special Palm Sun-
features as arranged by the League.

Recitations:

A PRAYER FOR THE DAY OF CONFIRMATION.

Starting forth on life's rough way,

Father, guide them;

Oh, we know not what of harm

May betide them;

'Neath the shadow of Thy wing,

Father, hide them;

Waking, sleeping, Lord, we pray

Go beside them.

When in prayer they cry to Thee

Do Thou hear them;

From the stains of sin and shame

Do Thou clear them;

'Mid the quicksands and the rocks

Do Thou steer them;

In temptation, trial, grief,

Be Thou near them.

Unto Thee we give them up;

Lord, receive them;

In the world, we know, must be

Much to grieve them—

Many striving, oft and strong,

To deceive them,

Trustful in Thy hands of love

We will leave them.

—W. C. B.

Ride onward, O King of the lowly,

And trample our pride in Thy path!

Let us follow Thee, asking no honor

Save the blessing humanity hath.

Ride on, and release us from evil!

Ride on, and redeem us from sin!

Every gate of our being flies open;

Ride on, to Thy kingdom within.

—Lucy Larcom.

Special music. Discussion of topic. Close by using
r in the Topics leaflet.

Topic reviewed by Rev. John S. Bowers, D.D.)

We read in the Gospel of St. John that

Saviour spent the day prior to His tri-

umphal entry into Jerusalem at Bethany,
where a supper was served in His honor.
Naturally the town was filled with pilgrims
at the time, for people from all over the
country were going to Jerusalem to the
Feast of the Passover. Many of them knew
Jesus was there. He was the center of
their interest, their expectations and con-
versation. Some of them knew Him per-
sonally, others had heard of His teachings
and miracles. He was much talked about,
both in a favorable and unfavorable way.
One who was so unique in His personality
would make strong friends and at the same
time incur the displeasure of the critical and
fault finding. The wonderful words and
deeds of Jesus could not be hid. There
were those who believed on Him, recognized
Him as a teacher come from God and the
Son of God. Others looked upon Him with
suspicion and regarded Him as an enemy of
the religious practices and authority of the
day. Some days before Jesus had told His
disciples of His purpose to go to Jerusalem
and the things that should there take place
concerning Him. Now like the intrepid
leader that He was He begins the journey
fully aware of what awaits Him. He had
been to Jerusalem on former occasions; then
He walked, but now He consents to ride that
He might fulfill prophecy and give every one
an opportunity to recognize and acknowl-
edge Him as the Messiah. He rides in a
way that shows plainly that He is not a
king after the manner of men, or according
to the fashion of the world. Had His king-
dom been an external one He would have
ridden upon a war horse rather than upon
a lowly ass. He had declared "My kingdom
is not of this world." A large company of
enthusiastic and anxious people followed
Jesus. They were full of anticipation. He
does not attempt to curb their enthusiasm.
Pursuant to Eastern customs many spread
their garments in the way, while others
strewed the road with palm branches, thus
indicating their good wishes for Him whom
they pronounced "The Son of David." There
and then Jesus seemed to receive something
of the joy and adoration which His nativ-
ity created. As they drew near to Jeru-
salem this happy procession was met and
joined by an anxious crowd that came out
of the city. Some going before and others
following, they cried, "Hosanna to the Son
of David: Blessed is He that cometh in the
name of the Lord: Hosanna in the highest."
Notwithstanding the commotion and hosann-
as of the exulting crowd, tears filled the
eyes of Jesus as He looked upon Jerusalem,
which was filled with His enemies. With

a sad heart He reflected upon their wickedness, the causes leading to His death, its manner and the inevitable fate of the proud city. To be sure, the entrance of such a procession stirred the city. All Jerusalem was moved. Many inquired, "Who is this?" An hour before they honored Him with a royal title, then they acclaimed Him as the Son of David. Now their enthusiasm has so waned that they answer the interrogation with "This is the prophet from Nazareth of Galilee." Already was their ardor and enthusiasm chilled by the stolid indifference and cold reception of the religious authorities. His reception would probably have been different on the part of the priests and doctors of the law had He entered the city amid the splendor and glory of regal power. Yes, He was a prophet and more, not only a prophet but to Jerusalem He went that He might be our Prophet, Priest and King. This question, "Who is this?" asked centuries ago still lives. It comes to us from those who have not confessed Him as their Saviour or having done so have turned back again to the beggarly elements of the world. It comes from those who are languishing upon beds of illness and have never laid hold of His strength. It comes from those who know Jesus through hearsay only, from the purely moral and spiritually careless.

Who is this worshipped by thousands, to whom millions of temples have been dedicated made with hands, to whom millions have consecrated their lives, who preached but few sermons, yet inspired millions? Who is this that has inspired the greatest poets, musicians and artists? It is He who is greater than them all, Jesus, the Christ, the Son of the Living God. What a striking contrast there was between the enthusiasm which attended our Lord's entry into Jerusalem and the attitude of many of these same people on Good Friday. There on Calvary they watched Him die and the words of the prophet were fulfilled, "There was none to help." It is not hard to be moved by religious enthusiasm, but we must be on our guard lest our enthusiasm dies when we are alone or in the presence of the indifferent or scoffers. Let us not only speak well of Jesus and hail him as our King and Redeemer when others do, but let our interest in Him and devotion to His cause be the expression of a deep and abiding faith. Then will Jesus come to bless, comfort and strengthen us in our personal lives, in our homes and churches and finally open to us the gates of heaven.

Bible References.

Psalm 118:25-26; Matt. 21:9-15; John 12:30-31.

Intermediate and Junior Topics

Suffering and Death.

MARCH 3.

By Rev. Charles M. Teufel.

Scripture Lesson—I Cor. 15:1-4.

General Truth—In this lesson we are told certain facts about the gospel. It was that which Paul preached. His hearers, in this case the people of the Corinthian Church, received it, had their stand in it, and were saved by it.

The truths which made that gospel *the gospel* were because it told that Christ died *for our sins*, was buried, and rose again.

Point of Contact—Suffering is a very common experience to us. We pass through pains of many kinds. There are pains of the body, of the mind, and of a guilty conscience. We can have drugs administered to us to deaden bodily pains. Folks often try some treatments to do the same for guilty consciences and it is very serious when they succeed. A good conscience is the only sure and safe cure for a guilty one.

Death, too, is very common. Every one born must die. Yet we never become accustomed to death. Some deaths are very painful and others very easy. The dread for death is well in one way. It recognizes that sin is the occasion for it. It was sin that put the dread into death.

Lesson Development—Jesus Christ suffered

and died and was buried. His sufferings were exceedingly keen and acute. He felt those that came because His own followers had forsaken Him. His soul was pierced because those He came to save misunderstood Him. His bodily agony was severe and yet He refused anything that might ease them. Matt. 27:34. Sin was the cause of mankind's suffering and Jesus needed to feel the full pain of sin in order to destroy the latter's power to eternally and spiritually to cause it.

His burial was real. Jesus not only died but He was dead. Sin kills. That is its deadly effect. Jesus needed to undergo all of sin's effects in order to take away its sting. Sin accomplished the awful result of burial for Him who is life. In Rom. 6:23 we are told "the wages of sin is death," and Jesus had to collect these wages that it might be sin's last payment.

What happened to Jesus had been happening to mankind since its fall, that is it had been dying because of sin's unbroken power. Mankind had no choice. The great and important point is that Jesus died *for our sins*. Every word of these is very important—*For* and *Our* and *Sins*. It had all been foretold in Isaiah 53d Chapter.

Truly since sin exacted such an awful toll we never should lightly think of sins in our

es. Further with most joyful gratitude ought to know the fact that Jesus died for our sins and like all believers we are saved by His death and live through his risen life.

Hints to Leaders—Have a memory assignment from the 53d of Isaiah. Show memory's relation to the value of the Gospel. I Cor. 1:2.

Our Paschal Lamb.

Heb. 9:11-14.

MARCH 10.

By Rev. Charles M. Teufel.

General Truth—Jesus Christ is the great High Priest. The tabernacle with its holy place and its holy of holy places could only be entered by the Jewish high priest. The High Priest Jesus Christ entered a tabernacle greater and more perfect than even the old sacred one made in the wilderness journey. The blood He took with Him to cleanse all from sin was His own blood as the Lamb of God slain for the sins of the world. However the God who accepted the blood of earthly animals as cleansing sinners has shown that the blood of the Christ who had no sin in Himself would go farther and in fact go the entire way of cleansing from all dead works to serve the living God.

Point of Contact—It is a well-known fact that the world's greatest results have come from sacrifices its martyrs and heroes have made. Such men as Stephen, Huss, Livingstone, Day, and the Missionaries to the Boxers in the religious world and even in the scientific world great souls have paid fullest denial of humanity's good.

Our ordinary life is filled with similar instances. A young father once remained in a reclining position without moving for several hours while blood was drawn from his body into the tiny blood-vessels of his day-old baby in order to save its life, which was done at great cost to himself.

Lesson Development—Though Jesus Christ is both the great High Priest and the Paschal or Passover Lamb, it is in the latter that we re-view Him in this lesson.

The term Passover comes from the great event described in Exodus, 12th chapter. There we find that every door upon which the blood of a lamb was sprinkled the angel of death would pass over without inflicting death upon the first-born in that house. Later it was the custom for the high priest each year to enter the holiest part of the tabernacle with the blood of an offered animal to sprinkle it upon the mercy-seat, the most sacred spot, because God's presence was peculiarly there. God accepted this as cleansing the ones sacrificing from all sin.

Jesus willingly became our Passover Lamb. His blood by His death is that which covers us and makes us immune to the angel of death. This fact endures for eternity. He has carried His blood for us into the most holy places and the blessed God has recognized its sanctifying and cleansing power for our sins. He becomes our Lamb by accepting Him.

Hints to Leaders—Read the account in Lev., 16th chapter of Day of Atonement. Ask someone to tell why we no longer sacrifice animals for our sins.

How Jesus' Blood Cleanses.

Rom. 5:6-11.

MARCH 17.

By Rev. Charles M. Teufel.

General Truth—God's love is so commendable a thing because He planned that Christ might die for us when it was evident we were most unworthy to have such love shown us. In the first place we were weaklings, without strength, sinners, and enemies to God. Yet His Son died for us, worthless though we were. By His death He reconciled, or brought us in union with God again. Then He went still further in saving us by His life.

Point of Contact—How do we feel towards weaklings? A boy who never had training along athletic lines and whose muscles were undeveloped was a subject for sport for the other boys, who did not even want to play with him.

How do you feel towards your enemies? However do you not think the term "enemy" is too severe to apply to the youth with whom you are not on speaking terms?

According to our "General Truth," how do you think Jesus would treat a weakling like the boy mentioned and these so-called enemies of ours?

Lesson Development—The How Jesus' blood cleanses is not so clear in detail; yet it is one positive fact. In God's sight it accomplishes the work perfectly. How perfect it must be is shown in Rev. 21:27.

Acts 20:28 tells us of the great purchase. We are His.

Isaiah 1:18 assures us of the broad, free invitation and promised result. The Lord will not even compel His own to be cleansed.

Titus 3:5 gives us the information how the general cleansing accomplished by Jesus becomes a personal possession.

Ephesians 5:26-27 gives us the continual process going on by His provision.

I John 1:9 outlines the simple part we have in the complete goal in mind.

However we are to understand thoroughly our unworthiness and our inability to accomplish this cleansing for ourselves. The source is God's love, the how is Christ's death, the result is God's acceptance of us as just in His sight.

Hints to Leaders—Have the hymn, "Just as I Am," memorized and then sung from memory. Learn the story of its composition if possible. Be sure to have references read at places specified and show the reason for their use at specified places.

Jesus' Triumph.

Mark 11:1-10.

MARCH 24.

By Rev. Charles M. Teufel.

General Truth—Jesus sends two of His disciples to bring from a neighboring village a colt never yet ridden upon. This the disciples did. Jesus mounted and as He rode toward Jerusalem, the great religious and political center of Judea, the crowd in many ways showed Him remarkable honor. They cast their garments before Him, and cut down branches, laying them before Him. They hailed Him with hosannas, and anticipated the establishment of the kingdom long looked for. In every way they expressed conviction that He was

their hoped-for Messiah. Jesus accepts the homage, enters Jerusalem, surveys the situation, exhibited a characteristic Messianic act, and returns to Bethany.

Point of Contact—Heroes in life are honored by most folks. It is said, moreover, that every boy or girl has a hero. Possibly at every turn in life there is some one we honor more than another. If our hero is a good person with noble ideals the effect upon us will be helpful; otherwise, harmful. Who is your hero?

We are acquainted with events that usher persons into periods of authority. Kings have their coronation days; Presidents their inaugural days.

Lesson Development—The triumph of Jesus was to Him a Coronation Day. The scene as described in our scripture lesson describes that day in His life. Jesus alone understood its meaning.

In Zechariah 9:9 it had been prophesied that the Messiah for whom the Jews were looking would come riding upon the humble animal. Jesus, knowing Himself and His mission, thus tested the populace. In spite of the simplicity of the act and the choice of the humble animal, Jesus' nobility of character was so clear that the people could not restrain themselves.

This crowd conducted themselves towards Him as the first of the long line that since have acknowledged Him as Lord of Lords and King of Kings. This acclaiming and crowning of Him is not yet ended according to Phil. 2:9-11.

Our joy will be truly satisfying when we, too, have proclaimed Him as the Master of our lives. Have we had our Coronation Day for Jesus?

Hints to Leaders—By all means sing "O Happy Day." Have "Crown Him Lord of All" memorized and sung. Make it a special. Search out of history persons who were idolized then condemned, such as Savonarola. Others condemned then idolized, such as William Lloyd Garrison. Impress the truth that a recognition exists less in the material valuation than in its meaning. Explain the simple olive garland reward of the Olympian Games.

FEBRUARY 17.

Temptation.

By Charles W. Fuhr.

Scripture Lesson—I Corinthians 10:12, 13.

General Truth—Temptation, in some form or other, comes to every one. But while God permits us to be tempted, yet He will give us the strength to resist and escape the temptation, if we but ask Him.

Point of Contact—Have you ever gone to school with lessons unprepared and expect to copy them from some schoolmate and hand them in as your own? This is a temptation to break the fourth and seventh commandments, and it comes from a wicked being named Satan.

The Lesson Developed—Last Sunday, we learned something of the wonderful Book of books and the messages it contains. Today we will hear some stories from this Book of books, entitled "Four Temptations and What Came of Them."

1. In the Garden. (Gen. 3.)
2. In the Wilderness. (St. Matt. 4:1-11.)
3. In the City. (St. Matt. 26:14-16; 27:3-5.)

4. In the Palace of a Ruler. (St. Luke 22:31-34; 54-62.)

(NOTE.—Have four members come prepared either with an essay or to tell the story.)

Every boy and girl is constantly being tempted. These temptations come in many ways and Satan does the work. Sometimes he uses a friend to lead us into wrong. Sometimes he offers us something that looks good in order to keep us from doing right. Sometimes members of the League are kept from the meetings in this way. These are all temptations, and we must recognize them when they come and resist them.

A certain Sunday school teacher discovered that one of his boys had fallen into many evil habits, such as falsehood, dishonesty, bad language and the like, which caused much sorrow, for he knew what the end of that boy would be. He talked to him about it, and the boy was honest enough to say that his companions had led him into doing these things and would laugh at him if he changed. What that boy needed was the strength and courage to keep away from such evil companions. Sin had made a coward of him.

On one occasion, as a great general was preparing for battle, God told him to be strong and courageous and to keep His law, and He would give the victory. This general did so, and completely routed his enemies.

We have a battle every day, and our enemy is sin. Two things are necessary for this battle:

1. We must take God's Word into our heart. Then when Satan comes and whispers his suggestions, we may be able to resist him with the Words of Scripture.

2. We must go to God in prayer every day, and ask Him to be with us. Then with a strong faith in His promises, He will give us the courage and strength to resist temptation and win the victory.

Suggestions to Leader—A blackboard exercise might be had by placing on it the following Scripture references, and have different members read and explain them. Ps. 1:10; 119:11; Matt. 26:41; Rom. 12:21; Jas. 4:7; I Peter 5:8-9; Rev. 3:5.

FEBRUARY 24.

"The League Emblem."

By Charles W. Fuhr.

Scripture Lesson—I Cor. 1:22-25.

General Truth—To receive Jesus as our Saviour and to live a life of service to Him should be our one great aim.

Point of Contact—Did you ever see floating from the top of some building, a beautiful flag of red and white stripes and in one corner many stars on a blue background? What is that flag? How proud we are of it! It reminds us that we belong to a great, free and noble country.

Story Told—In one of the towns of one of our mission fields, there is a Luther League for the young people of the mission. Because of their faithfulness and their efforts to live clean, pure lives in the midst of very great temptations, the missionary in charge gave to many of them one of our beautiful Luther League emblems. How proud they were of them! One day a citizen of the town came to the missionary and handed her one of these emblems and said, "I found this and knew at once that it belonged to one of your members. Would you please find the owner? Everybody in town

shows this emblem and your Luther League and they know what good work it is doing in helping the young people to live pure lives." The Luther League stands for something in that town.

Martin Luther describes the emblem in this manner: "There should be a black cross in the naturally red heart; for from the heart we must believe in the Crucified One in order to be saved, the cross indeed causes pain and mortification, yet it does not kill, but rather promotes the vital energy of the heart. Such a heart should stand on a white rose, to show that it imparts joy, comfort and peace, and it should be white, because that is the color of spirits and of angels, and the joy not of this world. The rose finally should be placed in a sky-blue field, as this joy is already the beginning of the heavenly, and is comprehended in the hope of heaven, and that field should be encircled by a golden ring, because heavenly salvation endures forever and is valuable above all other possessions."

The rose of our emblem offers another suggestion. It is the wild or single leaf rose. Most roses have more than five petals, but this is because of cultivation. The greater the cultivation, the greater the number of petals. The five petals of our emblem suggest the five wounds of Christ, one on each hand and one on each foot, made by the nails, and the one in the side, made by the spear. It suggests Christ as our crucified Redeemer and Saviour.

Let every Junior Luther Leaguer try to get one of these beautiful emblems because, first, of its deep spiritual meaning, and, second, because by it Luther Leaguers may recognize one another wherever they may be.

Hints for the Leader—Cut out an emblem about fifteen inches in diameter of cardboard, keeping each part of the emblem separate. Build up your emblem before your League, beginning with the cross, and apply to each part a meaning as suggested below:

COLORS.

- | | |
|----------------|----------------------------------|
| Black—For sin. | 1. Cross—Sufferings of Jesus. |
| Red—Love. | 2. Heart—Center of affection. |
| White—Purity. | 3. Rose—Christ. |
| Blue—Heaven. | 4. Blue Field—The heavenly life. |
| Gold—Richness. | 5. Circle—Eternity. |

PRACTICAL.

- Black Cross—Daily Bible Reading at home.
- Red Heart—Memorizing chapters of the Bible and Hymns.
- White Rose—Christian Service.
- Blue Field—Taking an active part in the meetings.
- Gold Circle—Regular attendance at church services.

MARCH 3.

Missionary Topic—The Hospital Corps.

By Mrs. E. C. Cronk.

(A complete packet of literature giving fuller outline of the twelve missionary programs prepared for Junior Leagues for 1918, which readings, recitations and exercises, may be secured from Mr. Harry Hodges, Drexel Building, Philadelphia, Pa., for 30 cents, postpaid.)

Suggestions for Leader's Introduction—Suppose you lived in Philadelphia and that you were very sick and wanted to send for a doctor and you found that the nearest doctor lived in New York. Just suppose this and you will know how some of the girls and boys, who live in lands that are not Christian, have to suffer when they are sick.

The doctors of the world are not very evenly divided up. In some parts of the world you

find hundreds of doctors in one city and in other lands you can go for hundreds of miles without finding a single doctor. New York City alone, with its two millions of people, has more doctors than all of the Christians in the whole world have yet sent out for all the one thousand million people of heathen lands. This one city has more hospital beds than we Christians have prepared in all of our mission work for the sick people of the non-Christian world.

Scripture Lesson—Jesus was Himself our example. He not only preached and taught but he healed many that were sick. Matt. 9:35. The Bible tells of thirty-six miracles He performed. Twenty-four of these were miracles of healing. It was after a tour in Galilee where He had healed "all manner of sickness" that He preached that wonderful sermon on the mount, Matt. 4:23, 25 and Matt. 5:1, 2. He opened the door to people's hearts by healing their bodies and then He pointed them to the Way, the Truth and the Life.

The exercise, "What Happened When They Were Sick," will effectively bring out some of the customs of non-Christian lands. This exercise is in the 30-cent program packet, or may be ordered singly from Mr. Harry Hodges, General Secretary, Drexel Building, Philadelphia, Pa., for 2 cents a copy.

ROLL CALL OF MISSIONARY DOCTORS.

(Leader should call names of medical missionaries. Juniors to whom the parts have been previously assigned and who are thoroughly prepared should rise and answer by telling who the missionaries are and something about their work. Only a few names are given here; others should be added.)

1. Dr. Peter Parker—Who opened the first mission hospital in China?
2. Dr. John Scudder—The first medical missionary from America.
3. Dr. Clara Swain—The first woman physician to go from America to the foreign field.
4. Dr. Anna S. Kugler—Pioneer Lutheran woman physician, America to India.
5. Dr. Betty Nilson—The only doctor in the hospital in Rajahmundry.

THE CALL FOR CHRISTIAN DOCTORS AND NURSES.

(To be presented in a paper or talk so that the Juniors may know of the great need of this work before they decide upon their lifework. Include the call for deaconesses.)

Suggestions for Service—Plan some form of missionary service. The Juniors may read to the sick people in the congregation or to convalescents in hospitals. They may send flowers to the sick, with a Scripture passage tied to each flower. Tiny flowerpots made of eggshells and filled with earth and growing plants will give joy to sick folks. Directions for making eggshell gardens and other interesting things for the sick are given in the book, "Things to Make," price 75 cents. Boxes of capsules for sick folks may be prepared. Get large empty capsules from a drug store. Write or print on slips of paper comforting passages of Scripture. Roll these slips and put one in each capsule. On outside of box write "Directions"—Take one before each meal. Repeat when feeling tired and discouraged." If your Juniors do not know of any hospital needing scrapbooks, picture cards, etc., write to Mrs. E. C. Cronk, Columbia, S. C., for suggestions. Emphasize continually the service we may give through praying and giving.

Hints—Poster—On white card put words "The Hospital Corps" in black, draw outline of a nurse and a hospital, put time of meeting at bottom. Invitation—Correspondence card with nurse, hospital cot, drug bottles, etc., sketched in with black ink, notice of meeting at bottom.

MARCH 10.

The Outside of the Church Building.

Exodus 25:1-9.

By Rev. Arthur T. Michler.

General Truth.—God commanded Israel to erect a tabernacle for His worship. This they did. It was made of costly materials which they gave. In it God would meet His people and be with them.

Point of Contact.—Everybody likes nice clothes. We all like to see beautiful things. God's house, too, should be beautiful and be the finest we can erect and support.

Lesson Developed.—Many people think it makes no difference how a church building looks. But in this they are mistaken. The great treasure of the Gospel should be housed in the most beautiful building possible. The outside of the church should always be beautiful. It should look churchly. It should say to the passerby—this is a church building. Many so-called church buildings look like anything else but a church. This is not the best thing, for a church should be as separate in its structure and distinct in its message as the Gospel itself.

It is seldom you find a Lutheran church which does not look its part, and yet there are some. We must guard our selection of styles when we build our churches.

The outside of the church ought never carry gaudy posters or signs. A board or sign indicating the time of services and the residence of the pastor is necessary. But anything that detracts from the dignity and sacredness of the church should be avoided.

Some boys and girls have been known to mark on the church building with crayon or other articles and thus mar its beauty. This we ought never to do; always remembering it is God's house, to be used for His worship, set apart for His use.

Should your church building be surrounded by a yard, what is to prevent the planting of shrubs and flowers? Many city churches are not so favored. However, if the opportunity affords here is a work some Juniors might do.

The church building should have the effect of strength and grandeur as well as of beauty. It speaks to the passerby, although it is silent. Our religion is one of power and grandeur as well as of loveliness, and our churches should be so built as to speak such a message.

Let us build fine buildings and give them to God, for the best is none too good for Him.

Illustrations.—Poster—"The Outside of the Church" in gray letters at top of card, a church cut from gray mottled paper in center—"Come to Junior Luther League at church, on..... at" at bottom. Invitation—Tiny churches cut from gray paper, invitation written on back.

MARCH 17.

"The Inside of the Church Building."

John 4:20-24.

By Rev. Arthur T. Michler.

General Truth.—The way of true worship is in the spirit. A particular place is not necessary. We are not limited to buildings in worship, but only to God. But places and things help us to worship.

Point of Contact.—A watch is a very useful and beautiful thing. But the inside of it is very important. The outside of the church building

is necessary, but the inside of it is very important if it is to be useful in extending God's Kingdom.

Lesson Developed.—The inside of the church should be such as to lead us to worship. The high ceiling and spacious interior make us feel the power and presence of God. And He is present even though we do not see Him.

Then there is the altar, representing our sacrifices of prayer, praise and thanksgiving. Then on it we find the cross which reminds us of Christ's death for us. Then we see the vase in which we place the finest of our flowers. The pulpit, lectern, and rich hangings remind us of the power of God's Word; its blessed influence in the world and the supreme importance which it holds everywhere. The sweet toned organ stirs our hearts to devotion, while the music of the choir and congregation arouses in us noble feelings and love to God and all people.

As this is God's House and we enter for worship, it is our duty to come in reverently and quietly and bow our head in prayer. We are to take part in all the service and listen attentively to God's message. Let us not forget to contribute to the support of God's church, no matter how small it is. Then after the service let us greet one another and especially the stranger within our gates. But no gossiping, no loud talking, no boisterous conduct.

Now in speaking of the inside of the church let us not forget to attend the services of the church even though we are young. So many boys and girls think the inside of the church building was not made for them. They go to Sunday school and perhaps Junior League, but regular church service? Oh, no, they hardly care for that! Yet this is the most important duty of all.

It is God's express command that we gather ourselves together for worship. This includes the boys and girls. They are to grow up in the church, the Kingdom of God, and by attending church service they will feed on God's Word—and develop into earnest Christian men and women.

Hints.—Poster—Model of a church cut from brown paper in center of card, open to show room fitted up for the Juniors (small chairs, etc.), several children on either side and words "We're trying to find out what is in the inside of the church—come and help us on, at" Invitations—On small card sketch church with several children going in at door. Below write, "We're going to Junior meeting. Come along inside with us on, at"

MARCH 24.

"The Temple."

March 21:23-27.

By Rev. Arthur T. Michler.

General Truth.—The temple in Jerusalem was a great and magnificent structure. In it Jesus taught. He recognized it as the visible center of God's presence.

Point of Contact.—Did you ever stop to admire a great building or a great piece of work? When you saw it you wondered that it could be done. Well, the temple in Jerusalem was such a great structure worthy of admiration. We will study about this today.

Lesson Developed.—The temple stood in Jerusalem. It was here that Jesus was taken when an infant and where He went when He was twelve years old. The first temple was built

(Continued on page 14.)



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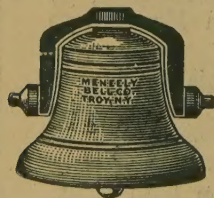
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